

Francis, Lij brought his letter

To the right W^{or}shipfull Sir Iohn
Shurley, Knight, one of his Maiesties Iustices
of the Peace in the Countie of Suffex: Grace and
peace in Iesus Christ.

RIght woorshipfull, it is not vnknowne, that
sundry means haue from time to time been
offered and vsed, for the reclaiming and re-
couering of such as dangerously follow the
spirit of errour, and dayly renoult to the Romish reli-
gion, which hath beene aduanced by tyranny, defended
by lyes, and is now sought to be restored againe by tre-
cheries and rebellions. But notwithstanding the many
meanes which heretofore haue beene wisely practised,
we see of late the aduersaries of the grace of god as a
pestilent brood of vipers mightily to increase and mul-
tiply, sending abroad swarmes of their Iesuites and Se-
minary Priestes, not onely to infect the people of the
land with the leauen of false doctrine, and to sow their
darnel in the lords field, but to seduce them from their
alleageance and to stir vp sedition: for the lessening of
whole number and suppressing of their power, nothing
is more necessary then to establish a godly and learned
ministry in euery congregation. And howsoeuer whol-
some lawes haue beene enacted, penalties increased,
conferences with them vsed, disputations offered, their
books answered, and sundry other wayes taken by ma-
gistrates and ministers: yet we shall neuer attaine the
ende of our desired hopes, vntill euery church haue a
learned and painefull Pastor to be resident and remain-
ing among them. For albeit Antichrist in this noble
kingdome hath long since receiued a notable foyle and
fall, and the purple whore beene dismounted from her

The Epistle

vsurped dignity: yet this monster, hauing taken this deadly wound, will be alwayes looking backe, and seeking to sette his footing againe in this realme, if good corne be pulled vp and the weeds suffered to growe, or if the strongest pillars bearing vp the house be remooued, and rotten postes set to vnder prop it, and vnlesse he be quelled and conquered by the preaching & publishing^a of the gospell of Christ. Therefore Christ our Sauiour, hauing sent out the 70. disciples into euery^b citty and place, whether hee himselte shoulde come, to prepare the hearts of the people, after their return said vnto them, *I saw Satan like lightning fall down from heauen.* And the Apostle declareth, that when the lord Iesus led captiuiety captiue^c he gaue gifts to men, and ordained pastors and teachers for the gathering together of the Saintes, for the woorke of the ministry, and for the edification of the body of Christ. And vntill this holy order and ordinance of Christ,^d which is the power of god to saluation vnto all that beleeeue, be set vp: we can conceiue no hope how the ignorant shoulde be instructed, & the seduced be regained out of the hands of such deceitfull woorkmen, as vnder a colour of conuersion of the land, doe seek the vtter subuersion of the church and common wealth. Hence it is that the Iesuits who haue gotten the dominion ouer the rest of that generation, spare no labour, refuse no paines, let passe no practise by word or writing, to effect their purposes.

In regard of whose vnweariable diligence, it cannot be denied, but many of vs haue been too slack & slothfull in resisting the approach of these violent intruders.

^e 2 cor. 5, 18 For whiles we preach the word of^e reconciliation, euen Christ crucified, & build vp our people in the doctrine which

Dedicatory.

which is according^e to godlines, we doe not bende our
 forces (as we ought) to surprise and suppress the com-
 mon aduersary. Vvhiles wee sowe the lordes fiede with
 good corne, we suffer & the enuious man to scatter his
 tares: accounting it sufficient to teach the trueth to the
 flock dedending vpon vs, and esteeming it better ser-
 uice to god to saue one soule, then to ouerthrow and de-
 stroy many aduersaries. Not much vnlike to *Scipio A-*
ffrican the Romane captain, who (as *Plutarke* witnesseth)
 was oftentimes wont to say, that he had rather saue the
 life of one Romane citizen, then to kill and conquer a
 thousand enimies. But it is the duty of a good builder,
 not onely to reare vp the worke in hand, but to remoue
 the rubbadge and reliques that hinder the building. It is
 the duty of a good husbandman, not onely to sowe his
 field with good seede, but to plucke vp the weedes and
 grub vp the thornes that choake the corne. It is the du-
 ty of a good watchman, not onely to see to them in
 the citty, but to descry and discover the enemy. It is the
 duty of a painfull shepheard, not only to feed the sheep
 but to follow and finde out the foote steps of the wolfe.
 Here vpon the Apostle Paul exhorteth the elders of *E-*
phesus to take heed to themselues and to all the flocke,
 whereof the holy ghost had made them ouerseers, to
 feede the church of god which he hath purchased with
 his owne bloude, because after his departure, grievous
 woolues shoulde enter in, not sparing the flock, but speaking
 peruerse things, to draw disciples after them. If then the e-
 nimies of god and his people be vigilant and watchfull,
 to seduce the simple and to subuert religion: how care-
 full and cheerefull ought we to be, not onely to teach the
 people committed to our charge, but to resist with hād
 and

^e Titus 1, 2

^e Mat 13, 25

^h 1 pet, 5, 2

ⁱ Plutar. in
vita scipio.

^k 1 cor. 3, 9

ⁱ Ezech 34

^m Aa 20

depend

The Epistle

inneh, 4, 17

and hearte all those that vndermine the good estate of the church among vs. Like vnto the people of god after the returne from captiuitie, who did ⁱⁿ build the wal with one hand, and held their swordes and weapons in the other.

Sacraments what?

For this cause I haue put in writing this treatise following, containing the doctrine of the Sacraments, being the ordinances of god and the badges of christians, whereby all discreet and indifferent men may perceiue the trueth of them cleerly opened out of the woord of God, as also the grosse errours and palpable heresies maintained by Antichrist and his adherents, with sundrie other pointes of doctrine seruing to teach, to conuince, to correct, and to instruct in the sacraments as are seuerally discuffed and largely handled in the treatise following: all which, for special causes and considerations, I heere offer vnto your Worship, and publish vnder the shield and shadow of your patronage, in respect of your Wor, in respect of my selfe, and in respect of others; of which three, somewhat I will say briefly.

is forme & substance of saint sermons.

*n Gen, 28
v. 17.*

First, because it being the summe and substance of certaine Sermons deliuered vpon the beginning of the tenth chap. of the former epistle to the Corinthians, you vouchsafed to be an hearer thereof. For as god hath giuen me my calling, where your Wor. haue your dwelling: so by your owne presence and good example attending to the work of the ministry, as to the word of god, you haue countenanced and encouraged many others, whose praise is in the church, to come into the holy assemblies of the Saints with reuerence, and with the affection of *Iacob*, who feared and said *Howe fearefull is this place, this is none other but the house of god, this is the gate*

Dedicatory.

gate of heauen. This is the way to true worship, to attend to his word which he hath magnified ° aboue all names. This is the path that leadeth to true honour, to follow the footsteps of vertue, as the Heathen Poet testifieth in one of his Satyres,

Iuuenal.
li. 3. Saty. 2

*Tota licet veteres exornent undique cera
Atria, nobilitas sola est, atque unica virtus.*

This the Gentiles by the diuine spirit and light of nature saw: & hereunto giueth witnesse the word of god, which the prophet declareth to *Eli*, & *Them that honour me I will honour, and they that despise me shal bee despised.* Vouchsafe therefore now to heare me writing, whome before you heard speaking. And it is mine earnest desire, that all those, which were the daily auditors of this doctrine, would now afresh examine themselves, and take an account of their memories, to see what was long agoe forgotten, which heere again is newly published. Whereby we shall learne, how easily good things (especially such things as accompany saluation) doe slip from vs, and by the tentations of Satan become fruitlesse. Besides, the doctrine heer deliuered is after a sort a plant of your owne setting, and fruit of your owne labouring: so that it acknowledgeth it selfe due of right vnto your selfe, flying vnto you as to a sanctuary and city of refuge, and seeking harbour against the barkings and bitings of the malicious and enuyous, of whom the wise Phylosopher speaketh *Male de te loquuntur, bene nesciunt loqui: faciunt non quod mereor, sed quod solent.* *Quibusdam enim canibus sic innatum est, vt non profertate, sed pro consuetudine latrent:* that is, Such speake their pleasure of thee, as haue not learned to speak well: they do, not what I do deserue, but what themselves are wont.

Seneca de
remedior
tut.

The Epistle

wont. For this is the property of many curs, they baul and barke rather of custome, then of any curstnesse.

Secondly, I offer it vnto you, to testifie a thankfull hart for your kindnesse and curtesey receiued at your hands, not only such as is in the open view of the world and as it were publicly recorded in the minds and memories of many men liuing, but such as I haue priuatly enioyed, and which without the most heynous and horrible kind of vnthankfulnes I cannot forget or pretermitt. For albeit, he that either denieth, or disembleth, or requiteth not a benifite, be accounted worthily vnthankfull, according to the opinion of * the same Seneca. *Multa sunt genera ingratorum, ut furum, homicidarum: quorum una culpa est, ceterum in partibus varietas magna. Ingratus est, qui beneficium accepisse se negat, quod accepit. Ingratus est, qui dissimulat. Ingratus, qui non reddit. Ingratissimus omnium qui oblitus est.* I leaue therefore this testimony to posterity of my remembrance of your manifolde fauours, and cannot bury in forgetfulness either your desire to place me in the charge, whereby the mercy of god I yet abide, or your worthy trauell and labour to effect it before I did affect it, or your approbation of me before others, making the way easie to obtaine my purpose, & finding me out when I sought not after any profit or promotion.

Thirdly, I presume to dedicate these my simple labours to your Worship, in respect of others into whose hands they may hereafter come. For albeit this treatise be no great booke for your Woorships selfe, who, hauing your senses expert and excercised in the thinges of god, haue not need to be taught the principles of religion: yet shrowding it selfe vnder your countenance,
and

Senec. de
Benef. lib 3
cap 1

Dedicatory.

and comming forth vnder the safegarde of your protection, many which otherwise would neuer vouchsafe to look into it, shall therby be imboldned and encouraged to read the same, whereby god may more and more be glorified, his people instructed, his trueth and sauing health enlarged and spread abroad. We see in these last *best, worst,*
• and worst times of the world, wherein iniquity aboundeth
• and getteth the vpper hand, how this present age on the
• one side surgetteth with the trash and rubbish of folish
• and filthy writings, such as blot, not only paper, but hea-
• uen and earth with their vanity: and on the other side
• scorneth and scoffeth at all treatises of religion and deu-
• otion. The very heathen in all their consultations and
deliberations * were not wont to prefer profite before
pleasure: but now such as mask vnder the name of Christi-
stians, delight rather to read legends of lies, then books
that may build vs vp in faith and loue, so that we may iust-
ly renew the old complaint* of the poet Persius.

Cicero de
offic. lib. 3

Pers. sat. 1

*O curas hominum! o quantum est in rebus inane!
Quis leget hac? min' tu istud ais? nemo hercule, nemo.
Vel duo, vel nemo, turpe, & miserabile. quare?
Ne mihi Polydamas, et Troiades Labeonem
Pratulerint. Nuga.*

Accept therefore, I most humbly beseech you, this
small testimony of my dutifull goodwill toward your
Woorship, rather considering the simple minde and
meaning of the giuer, then weighing the woorth and
value of the giifte, especially seeing that I haue giuen
it in charge not to come vnto you vncalled, nor to
in-

The Epistle, &c.

1 tim. 4, 8

Prover. 11

1st. xx, 32

interrupt your more necessarye affaires. The God of
heaven and earth multiply the graces of his spirit vpon
you and all yours, adding many good and happy daies
vnto you, and enriching your heart with true pietye,
which hath the promise of the life present, and that life
which is to come. Thus commending and committing
your Wor: to God and to the word of his grace, which
is able to build further, and to giue an inheritaunce im-
mortall and incorruptible, among all them that are
sanctified, I most humbly take my leaue of you. From
Isfield the 12. of Iune, *An. 1606.*

*Your Worships in all christian
duties to be commanded,*

William Atterfoll.



Ad Authorem, in libellum suum de

Sacramentis G. S. carmen

Encomiasticum.

SI tua scripta recepta domi retinebis amice,
Publica nec facies; dic mihi, qualis eris?

Imprimit illa pius qua supprimit impius omni:

Ille bonum patria respicit, iste suum.

Ecce, boniq; malique tibi datur optio: sponte

Impius anne velis, vel velis esse pius.

Sis bonus O felixque tuis, fac publica multis

Sacramenta: Deus iussit, et ipse doces.

Nonne doces iussisse Deum dare bina duobus

Sexibus; ad cenam lotus ut omnis eat?

Carnifices merito condemnas sacrificantes,

Quod christum comedunt, & sine plebe, bibunt.

Ergo age, facta, caue, ne sint contraria dictis,

Ut, cum signa probes publica, scripta neges.

Scriptum de sanctis fieres commune sigillis,

Conuenit ut cunctis fons sacer atque cibus.

Da triadi tua scripta Deo tria: Publica sunt.

Publica priuatis sunt meliora bonis.

Vale.

Others in English.

THough feare of shame false-hearted men do curbe with bit of sinnes:
From pressing to the Printers presse, where fame or shame begins ::
Yet let not vnderseued shame an harnelesse Writer fright
From hardest stamp that Man can make, to bring the truth to light.
The Sonne of God, which once, on earth for mans saluation dyed,
Imprinted had, with Iron printes, his hands, his feete, his side.

Looke

Looke how he, looking on the Crowne of glorie, from the skies,
 Endur'd the Crosse, despised the shame, with constant setled eies :
 So looke to looke for ioyes to come, for present paines and spites,
 If his example followed be on earth by earthly wightes,
 Both bloody Iewes and Gentels to, this bloody booke of life
 Did looke vpon, with scornfull lookes, as people full of strife.
 But glad was Thomas, when he had this holy booke in hand :
 And saw, and felt the print thereof, though red and rough, as sand.
 There might he reade his name in print when opened was the booke :
 Therefore he cryed, My Lord, my God, when he on it did looke.
 Did not the booke which *Moses* wrote, and sprinkled all with blood,
 Betoken this most worthy booke, containing all our good ?
 Did not the prophet meane this booke, when in our Maisters name
 He spake of grauing in his hands the people of the same ?
 If this be thus ; If any then A commentary write
 Of ail this Booke, from point, to point, as truth doth it indite :
 Who will backbite (but dogged *Iewes*) The writer, with their chaps ?
 Who, (but the *Gentiles* woluish brood) will giue him any snaps ?
 If any do, no more ado, but call him by his name
 A Dog, a Wolfe, or some such beast : as he deserueth blame.
 Wherefore, my Friend, which hast describd this Book of life and truth,
 With treatise on the sacraments, Fit for both age and youth :
 Direct it to the Trinity, as three and yet but one :
 Thus much thou maist with reuerence, though he compare with none.
 Past all *Compar* his nature is, his worke is, and his worde :
 Yet doth his scripture, with himselfe comparison affoord.
 The Sacraments in generall, Do likewise giue vs light,
 The euerlasting light to see, Deuoide of any night.
 But specially the special two, of water, and of blood,
 The gospels sacramental twinnes, and our celestial food.
 As for the fiue, which many make, and match with these amisse,
 They want some parts substantial : as wel declared is.
 He that with euen hand and hart wil vndertake the view
 Of seuen sacraments shal find, that onely two are true. store :
 These three books are, like three topt ship, ful fraught with truth, great
 The Catechisme, like boat doth serue, to bring the load to shore.
 Let searcher search thy Marchandize, let Printer print, and sel,
 Let al men make the best of al : and so, in *CHRIST*, Farewell.



Ad Lectorem libri, G: Atters: de

Sacramentis T. H. carmen

protrepticum.

ATRI dum tenebras praebeant sine lumine SOLES,
AT-TER-SOL radios sparsit ubique suos.
Nec mirum: spiritus caelestis luminis author, Dominus
Misit in atratum lumina sacra solum.
Alba manet sterilis plerunque, & languida tellus,
Dum pingue est atrum, frugiferumque solum.
Hortulus est, liber hic qui dulces fragrat odores
Sacra dei multa fertilitate ferens.
Ergo legas (bone lector) et hic, pastorque fidelis
Quisque, dei sacro gramine pascat oves.
Flores ac fructus, fluminos, herbasque salubres,
Quicquid et expectas, hic paradissus habet.
Sacramenta (precor modo) sacra mente feruntor:
Dilige scriptorem: perlege, scripta: vale.

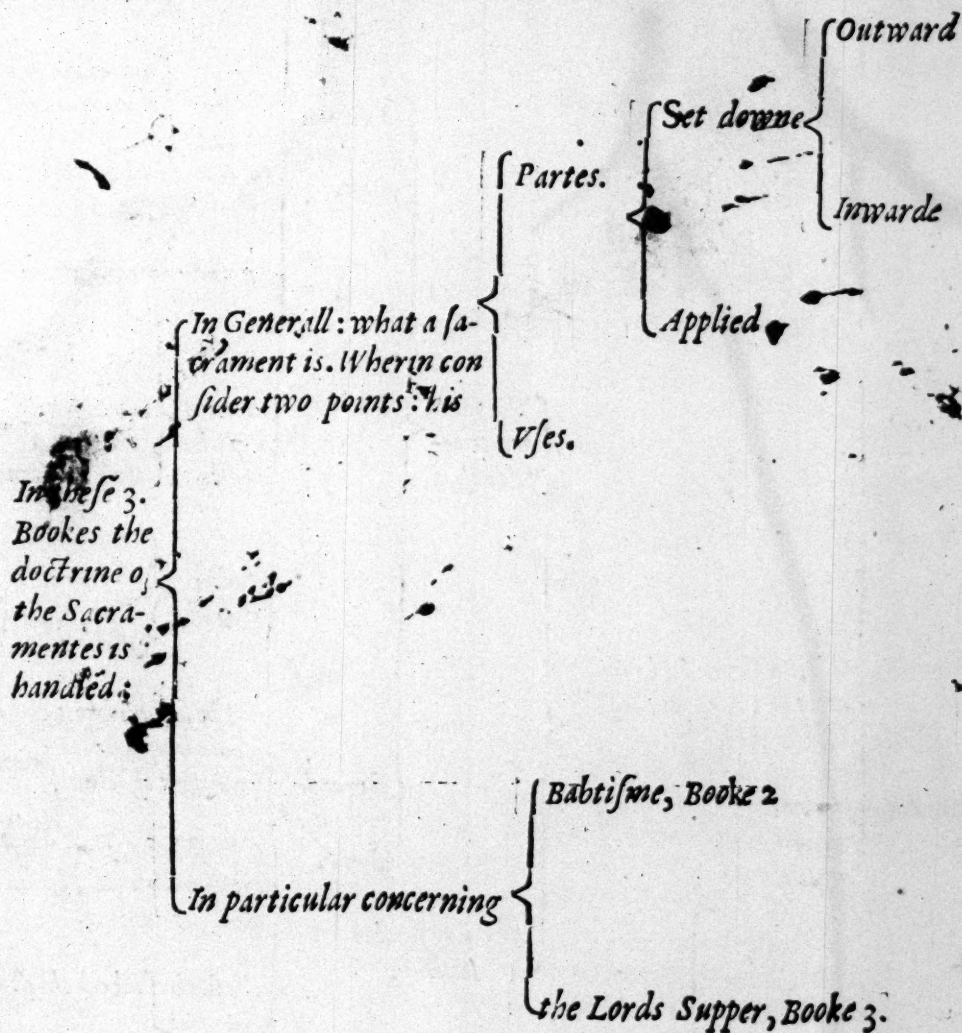
*A Sonnet by the same, containing the
subiect of the booke following.*

WHat needs an Iuy bush where wine is good?
To paint this booke with praise were vaine reci-
Come hungry faithfull soules, without inuiting, (ting,
Vnto supper of celestiall foode.
Looke on what costly cheere is here addressed
To feede thy soule. Whats that? my sauiour flaine?
O dismaied sight! O dolefull bitter paine!
Be not dismayd, for onely are we blessed.
The painfull passion, and the bitter grieve
Which Christ sustaine (who all the paine indured)
Is sweet to vs, because we finde reliefe
In that pure blood which hath our liues secured.
Who's able to expresse that soueraigne good,
Got by the purple tincture of his blood?

O sucke apace (poore soule) that cordiall veine
By which Christ is infusd into thy spirit,
Cling, cling, to him by faith: no popish merit,
Can to thy soule this precious purchase gaine.
Then as the outward signes of bread and wine
(Ordain'd by Christ, as signes, his loue to seale)
Thy body cheeres: So Christ thy soule shall heale
And hoise it vp, at length to blisse deuine.
Lo heer's the subiect of this golden booke,
Full fraught with matter, method, doctrine, vses,
All well apply'd: which shewes what paines he tooke
In the vnmasking of the Popes abuses.
Forward (sweet friend) such feasts make many more,
That thou may eate, and surfet in thy store.

T. Harison.

A generall Table of the Contents of these three bookes.



A Table of the principall points contained in the first Booke.

That God in all ages
hath giuen Sacraments
to his church, chap. 1

The first
Booke
teacheth,

What a sacra-
ment is .I. a
visible sign of
an inuisible
spirituall gra.
wherein consi-
der 2 things.

The na-
ture of the

The parts
are twoe-
fold. ch. 3

Outward
parts are
four.

Minist.
chap. 4
he is to

To sanctifie the
outward signes:
Deliver the to
the receivers.

Worde
chap. 5
contai.

a commandment
to warrant the.
A promise an-
nexed to them.

Signe or outward element,
chap. 6.

receiuer
c. 7 who
must.

Take the out-
ward signe
apply the same.

God the
father
c. 9 who

Offereth christ
to al
Gimeth christ
to the beleener

Inwarde
parts are
four.

The spirit, chap. 10 hee
sealeth up the promise, &
maketh it effectual.

Christ Iesus, chap. 11 who
is the truth and substance
of all sacraments.

the faith
ful recei-
uer, c. xii

takeeth christ
appliceth him to
himselfe.

the Vses: see this
letter b.

the number of them. See the letter a

b the uses of a sacrament
are three,

to strengthen and confirme faith,
chap. 13 beca. se

God is true in his promises.

Many of the faithfull first
beleueed, before they didde
partake the sacraments.

to be a seale of
the covenant
chap. 14 these
are the arti-
cles of agree-
ment, between

God: who
promiseth

Forgiuenesse of sinnes.

Adoption of sonnes.

Possession of Heauen.

to beleene the promi-
ses.

Man whoe
promiseth,

to loue his { Brethren
 { Enimies

to performe Obedi-
ence.

to be badges of our christian profession, chap. 15

a the number of them

that Baptisme and the Lords supper are the two onely
sacramentes of the New testament, chap. 16

that Confirmation is no sacrament, chap. 17

that popish penance is no sacrament, chap. 18

that Matrimony is no sacrament, chap. 19

that Orders are no sacrament, 1. ch p 20

that extreame Vnction is no sacrament, chap. 21



A Table of the contents of the Second Booke.

Baptism is the first sacramēt wherein by outward washing of the bodie once, in the name of the father, the son, and of the holy ghost, the inward cleansing of the soule is represented chap. 1
In Baptisme consider,

The uses of baptisme, are these 3

- To shew our planting and ingrafting into the body of christ, cha, 12
- to assure vs of the remission of sinnes, cha, 13
- to teach to die to sinne, and live to righteousness, cha, 14.

Inward partes

God the father chap, 8. who

{ Offereth the bloud of his sonne.
Giveth Christ to the beleeuers.

Holy spirit chap, 9, who performeth that which is promised in the word.

Christ Iesus, chap 10, raising our

{ Regeneration
Remission of sinnes

Soule cleansed, represented by the body washed, cha, 11

Outward partes.

Minister chap. 3
whose dutie it is to

{ Sanctifie the water
Wash the party.

Word of institution, Baptise in the name of the father, of the sonne, and of the holy ghost, chap, 4

Element of water, chap, 5

Receivers are all such as are in the covenant, chap. 6.

{ Men and women in yeares, that are in the faith.
Infantes of them, chap, 7

the partes are twofold chap. 3

A Table of the principall points contained in the last Booke.

The Lordes
supper called
by sundrie
names ch. 1,
is the second
sacrament,
wherein by vi-
sible receiving
of bread and
wine is repre-
sented our spi-
ritual commu-
nion with the
body and blood
of christ, ch. 2
In this sacra-
ment observe

the work it
selfe where
in observe
the

parts

Outward

Minist.
chap. 3
whose
duty is

To take the bread and
wine into his hands.
to blesse and rehearse the
words of institution.
to breake the bread, and
poure out the wine.
to distribute the bread and
wine.

The word of institution and promise
contained therein, chap. 4

The outward signes chap. 5 } Bread
which are } Wine.

The communicants } to take the bread
chap. 6. whose } and cup into their
actions are } handes
to eate the bread
& drink the wine

Inward

God the father ch. 8
who

offereth christ
to all commens
Giveth christ
for the redem-
tion of the fau-

Spirit: who assureth vs of the truth of
Gods promises, ch. 9
the body and blood of christ, prepared
to be the lively food of our soules, ch. 10

the faithfull recei-
uer chap. 11 whose
duties are,

to apprehend &
receive christ &
his benefits.
to appropriate
and apply him
to the soule.

the Vses: see this letter c

Preparation to the worke See the letter d

c Uses are three.

- to shew forth with thanksgiving the sufferings of christ, chap. 12
- to teach our communion and growth in christ, chap. 13
- to declare our communion and growth with our brethren, chap. 14

d preparation
to the worke :
consisting in
Examination
of our selues,
chap. 15 wher
in weigh two
things,

The necessitie
in respect of

- Gods presence, with whom we haue to do and to deale.
- Our owne profit, being rightlie prepared.
- Our owne practise, in preparing and taking our ordinarie meates.
- The sacrament it selfe defiled, by vnreuerent receiuing.
- the punishment procured, by want of this care.

the partes.

- the knowledg of God and our selues : especially of the whole doctrine of the sacraments chap. 16
- Faith in Christ : seeing euerie one receiveth so much, as he beleeueth he receiveth, chap. 17
- Repentance from dead workes ; daily renewed for daily sinnes.
- Reconciliation to our brethren, chap. 19.



RECEIVED



THE FIRST BOOKE

of the Sacraments in generall, con-
taining the true Doctrine therof, over-
throwing the errors of the Church of Rome,
and deliuering the comfortable vse of them
to all the people of
GOD.

CHAP. I.

*Of the agreements and difference betweene
the word and Sacraments.*



OD euen from the beginning
added vnto the preaching of the
word ^a his Sacramentes in the
Church (as the Scripture teach-
eth) outwardly representing & Church.
visiblie offering to our sight,
those things that inwardly hee
performeth to vs: as ^b the tree ^b Gen. 2, 9.
of life, and the tree of the know-
ledge of good and euill in the
Garden. After mans fall, when a new necessity was ad-
ded, in regard of mans want and weaknesse: he testified his
loue and ratified his Couenant by sacrifices and Ceremo-
nies to our first Parents. He gaue the ^c Arke to Noah and ^c Gen. 6, 14.
his sonnes, to confirm them in the promise which he made

Gen. 17. 11.

Rom. 4. 11

to them, that they should not be drowned with the rest of the world. He added to *Abraham* (^d) the signe of Circumcision, as a seale (^e) of the righteousnesse of faith: and to the Israelites he gaue the Passecouer, *Manna*, oblations, purifications, the brazen Serpent, the Rock, and such like spirituall types, whereby he assured them of the promise, that God for the onely sacrifice of Christ wrought vpon the Crosse, would giue to all that beleue forgiveness of sinnes and euerlasting life.

The agree-
ment between
the Word &
Sacraments.

Now the word of God may fitly be resembled to writings and euidences: and the ^b Sacraments to seales, which the Lord alone setteth to his owne letters. They are as a visible Sermon preaching vnto vs most liuely the promises of God: that as the word we hear doth edifie and instruct the minde by the outward eares, so doth the Sacraments by the eyes & other senses. First then, that we may vnderstand the doctrine and nature of the Sacraments: we are to consider, what the word & Sacraments haue in common, and how they agree one with another: then, what they haue peculiar and proper each to other, and how they differ one from another. The agreement betweene them standeth in these points. First, both are of God, and instruments which the holy ghost useth to this end, to make vs more and more one with Christ, and partakers of saluation: not that God needeth them, or that he is tyed vnto them (for as he can nourish without meate and drinke, so he can saue without word or Sacraments:) but because we neede them, he useth them when he will, and as often as it pleaseth him. The same which is published and promised by the word of God, is signified and sealed by the Sacraments. For they are not a deliuering of new promises and articles of faith, but seale vp such as are offered in the word. Secondly, although god vse them as instruments of his grace, yet the especiall working and forcible power of them, is not in them, but dependeth on God alone: so that we must not thinke that whosoever partaketh them is partaker of grace, saluation, forgiveness of sinnes, and euerlasting glorie,

ric, but the vertue of them floweth from him onely as from a fountaine. A man may heare the word and receiue the Sacraments al the daies of his life and be neuer the better, except God change the minde, open the heart, enlighten the vnderstanding, cleanse the conscience, and sanctifie the affectionsto his glory. Thirdly, as the preaching of the word profiteth nothing, vnlesse it be vnderstood, applyed, and receiued, but (s) tendeth to iudgement: so the Sacraments, except we bring the hand of faith with vs, cannot giue vs faith nor grace, but tend to our condemnation. Yet, as the Gospel is alwaies the sauour of life vnto life of it own nature, and the^(h) word liuely and of comfortable operation, howsoeuer the vnfaithfull turne it to be the sauour of death vnto death: So the Sacramentes cease not in themselves to be true Sacraments, although they be administred by vnworthy ministers, and receiued by vnfaithfull people. For mans wickednesse cannot peruert, much lesse euert the nature of Gods ordinance. Lastly, as the best seede springeth not vp and bringeth not fruite so soone as it is sowne, but lieth a time couered in the earth to take rooting: so the fruite reaped by the word, and benifit receiued by the Sacraments presently appeareth not, but groweth and increaseth at the time appointed of God, who will blesse them in his elect, at what season himselfe hath ordained.

Thus we see what the word and Sacraments haue in common, both are instruments of the same grace, both haue their benifit, blessing, and force depending on God, both require faith to be mingled with them, without which they are vnprofitable, and lastly they profit not by and by at the same moment they are published, administred, heard, or receiued: but God afterward worketh oftentimes by them in his children to their great comfort, when all fruite to come by them seemed to be buried. The disciples at the first vnderstood no more of Christs resurrection then the vnbeleeuing *Jewes*, when he sayde, (3) *Destroy this Temple, and I will build it againe in three daies*: but they lay it vp in their hearts, and long afterward remember the

wordes hee spake vnto them. So when they saw Christ ryding to *Heirusalem*, the multitude spreading their garments in the way, and cutting downe branches (^k) from the trees, the Citty moued, and Children crying in the Temple, *Hosanna* the Sonne of *David*: they (^l) vnderstood none of thole thinges at the first: *But when Iesus was glorified, then remembered they that these thinges were written of him, and that they had done such thinges vnto him.* If then at the present time of our hearing or receiuing, we finde not nor feel the fruit and comfort we desire: let vs not doubt & dispaire, but waite on God, who in his owne appointed times will make his owne ordinances auailable to all his seruants. Thus much of the things that are common to the word and Sacraments.

^k Mat. 21, 8
^l Ioh. 12, 16

^m Difference
between the
word and sa-
craments.

In the next place let vs see ^m what they haue proper and peculiar, and so differ one from another. First, forasmuch as the Sacraments are appurtenances and dependances to the word, and are applyed to this end to scale vp our communion with Christ, and our fellowship one with another: it appeareth that in men of riper yeares the teaching and hearing of the word preached, and the open confession and profession of faith did go before participation of the Sacraments, as *Math. 28.* (ⁿ) *Go, teach all Nations,* that is, make them disciples of Christ, gaue them to the faith (as the ^o worde signifieth) and then Baptize them. Thus Phillip taught the *Eunuch* before he baptized him, *Act. 8.* to whom when the *Eunuch* said, (^p) *What letteth me to be baptized?* Phillip answered, *If thou beleuest with all thine hart, thou maiest:* and he said *I beleue that Iesus Christ is the sonne of God.* And *act. 10* *Can any forbid water* (^q) *that these should not be baptized, which haue receiued the holy ghost as wel as we?* Indeele touching childrens baptizme, there is another especiall respect to be had, of which we shal speake ^r afterward. But touching others, this is indifferenc between them, that whereas the worde was offered euen to such as were out of the Church not hauiug heard of the name of Christ, and none excluded or debarred from the hearing of it, whether beleeuers or (^r) vnbeleuvers,

ⁿ Math. 28, 19

^o Matheteusate.

^p Acts 8, 36

^q Acts. 10, 47.

^r Booke. 2
chap. 6, and 7.

^s 1. Cor 10, 24

Believers, holy, or prophane. 1 Cor. 14. No person being an vn-
believer or infidell, was ever admitted to the Sacraments, although he
should offer himselfe (for that had bin to give (1) that which is holy
to Dogs, and to cast pearles before Swine) but such onely as were Mat. 7. 6
instructed in the faith, & had made publike confession thereof
as members of the church. An other difference is in the ne- 2.
cessity, end, and vse of the one and of the other. The pre-
aching of the word is the ordinarye meanes and instrument
of the holy ghost to beget and beginne faith in vs (except
God doe deale extraordinarily, which of vs is not to bee
looked for) and none hath entrance to Christ but by faith :
so that men, if they will be saued, must heare it. But the Sa-
cramentes are of another nature, they cannot ingender
faith in vs: we must bring faith with vs, least wee partake
them vnworthyly, so that hee which belieueth, and could
not come to the Sacramentes, is yet partaker of saluation. *Credet quod habet et habet.*

note Wherefore the necessity of them is not simply and abso-
lutely so great, that without exception a man cannot be
saued without them: for it is the contempt, not the want
of them that bringeth danger and damnation. Thirdly, it 3.
may sometimes fall out, that in a visible Church, the
worde preached may bee sounde (as an essentiall note
of the Church) without the Sacraments, and yet be a true
Church of God: so that the worde may bee without the
Sacramentes, but the Sacramentes cannot be without the
worde, as a writinge may be without a seale, but not the
seale without the writing. Set a seale to a blanke, and
is it not vaine, voyde, and vnprofitable? Last of all, 4.
the Preaching of the word rouseth and affecteth one-
lye one of the senses, to witte, the eares, wee see it not,
wee touch it not, wee handle it not, onely wee heare the
sound thereof: but the Sacramentes are offered to the
eyes as wel as to the eares, so that we do euen behold Iesus
Christ as it wer crucified before vs, may they moue & stir vp
the rest of the senses, whereby we may vnderstand what they
bring & how they auaille vnto our faith, making vs after a
sort to handle christ with our hãds, to see him with our eies,

How the sacraments are more effectual than the Word.

a Horat. lib. de arte poeti. Segnius irritant animos, demissa per aures, quam quæ sunt oculis subiecta fidelibus, &c. is fecit

to tast him and touch him with our whole body. Wherefore, they do more scale vp then the word, not that God is more true of his promise when hee worketh by signes, then when he speaketh by his word: but in respect of the manner of teaching and receiuing, because by his Sacraments he representeth his promises as it were painted in a Table, and setteth them forth liuely as in a picture before our eies, that we may not onely heare, but see, handle, touch, tast, and euen digest them. Again, the promise of the Gospel is more effectually declared and sealed vp by the Sacraments then by the bare worde, not for the substance and matter it selfe, but for the manner of working, which is heedfull, perfect, and more effectually: so as that which we perceiue and receiue by many senses as hearing and seeing, is more sure and certaine then that which is discerned by hearing onely.

Vse. 1.

1

Hitherto of the agreements and differences betweene the word & sacraments, and we haue shewed that so soon as god gaue his word, immediately he seconded the same with his Sacraments. The uses which wee are to make heereof are these. First, seeing God contenteth not himselfe with the worde onely, but addeth the Sacraments in all Ages and times of the Church, which proceedeth partly through his owne goodnesse, and partly from mans weakenesse: we ought to be so farre from despising the Sacramentes, that contrary-wise vve must confesse the benifit, vse, and worthynesse of them can neuer be sufficiently magnified, and commended, nor they with sufficient reuerence be receiued. We are dull to conceiue his promises and slow to remember them, we are full of doubting and vnbeleefe: we are like to *Thomas* (b) one of the disciples, we will not belecue them vntill in some sort vve see them, and in some measure feele them in our hearts. Wherefore God hath ordained these misteries and holy actions, to keepe in continuall memory his great benefits bestowed vpon man, to scale vp his promises, and as it were to offer vnto our sight those things which inwardly he performeth to vs, and thereby

b Iohn 20. 25.

c by strengtheneth and increaseth our faith through the wor-
king of his spirit in our soules. Seing then the word is not
sufficient, but the Sacraments were added for further assu-
rance: we must in this behalfe consider the great goodnesse
of God toward vs, who doth not onely giue vs faith by his
word as by his sauing instrument, but hath also added to his
word, Sacraments or scales of his promise and grace, that
by the lawfull vse of them he might vphold and strengthen
our faith through his blessed spirit. For in asmuch as the
Lord not only sent the blessed seede, for the redemption of
mankind, for the remission of our finnes, and for the bru-
sing of the Serpents head, but ordained for vs Sacramentes
to be, pledges of his promises, testimonies of his faithful-
nesse, and remedies of our distrust: wee must confesse and
thankfullye acknowledge the bottomlesse depth of gods
endlesse mercy toward vs, who vouchsafeth to be our God,
to be reconciled to vs being vile and miserable sinners, to
make a league and covenant with dust and ashes, and deli-
uer his onely sonne to suffer the shamefull death of the
Crosse for vs. And withall we must labour more and more
to seele our own blindnesse, distrust, infidelity, and peruerse
nature, we would easily forget this mercy of God, vnlesse it
had beene continually represented before our eyes.

Christ Iesus.
Gen. 3. 15.

Againe, seeing nothing is offered and giuen in the Sa-
craments which is not published in the Gospell, seeing they
cannot bee where there is no worde, and seeing the same
Christ with all his benefits is propounded in both: it mee-
reth with a common corruption, and lamentable practise a-
mong many professors, that desire and craue, especially in
sickness and extremety, often to come to the Lords table,
but esteeme little of the preaching of the word, and that
seeme to languish with a longing after the Sacrament, but
neuer mourne and lament for want of the word: which is
as great an errour and madnesse, as if one should cuer looke
vpon the seale of his writings, but neuer regard the conuei-
ance of his estate. Is there not one God, the author of both?
Is there not one spirit, that sealeth vp his promises by both?

Vsc. 2.

Sacraments

may I not say, such as faulte with 1. cor. 1. 13. is Chr. dwellers in the word and Sacraments.
will not the word and the Sacraments offer and conuey the same Chr. wth all his benefits, make vs
knowe not the word and the Sacraments confirm and strengthen the same faith in vs. Chr. by means
about we can be saved. it argueth therefore palpable ignorance in matters of god and them
about to be much troubled that the Sacraments are not brought to them and to their children
but neuer count to haue the preaching of the word brought to them and their children. vntill
page: 8.

* Rom. 1, 16
and 10, 14.

* Mt. 15, 21
and 19, 4. and
2, 42, 46.

* 1 Cor. 1, 24.

Is Christ diuided ; that speaketh euidently vnto vs in both? How is it then, that many desire the Sacrament of the Lords supper and seeme to pine away through want therof, who neuer wish or regard the preaching of the Gospell, which is the foode of the soule, the keye of the kingdome, the immortall seede of regeneration, and the high ordinance of God to saue those (c) that beleeeue? And whence proceedeth it, but from palpable ignorance in the matters of God and their owne saluation, to be much troubled that the Sacrament is not brought vnto them, and yet neuer colier to haue a word of comfort spoken to them in due season. Let all such persons vnderstand, that as the minister (d) is charged from God to teach euery sabbath day, and to preach the word in season and out of season: to deale the bread to the hungry, and to gie vnto euery one in the family his portion: so is it required of all the people to desire the sincere milke of the word of God that they may grow thereby, which, howsoeuer it be to them that perish, foolishnesse; yet to such as are called (e) it is the wisdom of God and the power of God. Wherefore, we must not make account that there is lesse danger in neglecting the word of God, then in neglecting the Sacrament of his last supper: but we must take heede, that while we willingly desire the one, we doe not willingly despise the other. For we must carefully consider, that as the Sacrament is a visible word, so the word is a speaking Sacrament: and as God lifteth vp his voice vnto vs in the one, so he reacheth out his hand vnto vs in the other. We must as well heare when he calleth, as receiue when he offereth. Now, by his word preached, he calleth: by his Sacraments administred, he offereth his graces vnto vs: and, as wee must haue eares for the one, so must we haue hands for the other.

For all such there are vnder-
that there is not less danger
in neglecting the word of God
than in neglecting the Sacra-
ment of his last supper: but
that we must take heede

CHAP. 2.

What a Sacrament is.



Ne every treatise and discourse, it is necessary first to know ^{a Arist. poster. lib. 2. cap. 1.} whether a thing be, before we consider what it is. We haue heard before, that there are Sacraments and euery haue becke in the Church of God. Now then let vs consider what they are, that ^{b Cicero de of- fic. lib. 1.} first the matter handled, may be defined. For in vaine we shall reason and speake of the Sacraments, vnlesse we vnderstand what a Sacrament is. But before we set downe any discription of it, it shall not be amisse to speake some what of the word. The name in so many letters and syllables, is ^{c The word Sacra- ment is not in the Scrip- tures.} not indeede in the scripture, no more then the word Trinity, catholike, Consubstantiall, and such like: which being generally receiued are not to be reiected, seeing the doctrine contained vnder them agreeth with the Scripture, and nothing by them is added to the Scripture. Now as the fathers of the Greeke Church called these holy rites by name of Misteries, because the substance of them was onely knowne to the members of the Church, and hidden from others: so the ancient teachers of the Latine Church, called them Sacraments, in respect of the affinity and neerenesse betweene them and a Sacrament. For a Sacrament properly is that solemn othe in Warre, by which Souldiers bound themselues to their chiefe Captaine. Such a regard had the old Romaines in the discipline of their Warres, that it was ^{d cicero de of- fic. Lib. 1. 16} not lawfull for any to kill an enemy, or enter into the battell to fight, vnlesse he were sworn a Souldier. So when we are partakers of these holy signes or ^{or sacram} which God hath appointed in his Church, by which he

Definitio sacramti

• A Sacramēt properly is the souldiers oth: metaphorically the churches bād binding them to God.

bestoweth vpon vs spirituall gifts, e we do bind our selues to him, wee professe openly his true religion, we vowe to fight vnder his banner against our enimies: so that they, are testimonies and tokens of the couenant betweene God, and vs, that he is our god, and we bind our selues to be his people, to serue him and no other god. So circumcision was a seale of Gods promise to *Abraham*, and a seal of *Abrahams* faith and obedience toward god. By them man is bound to God, and God vouchsafeth to bind himselfe to man. Wherefore, the word sacrament, being translated from the campe to the Church, from the soldiour to a christian, from a ciuill vse to an holy, let vs see in this sence and signification what it is. Now, the word being borrowed from

• A Sacramēt considered 2. waies.

warres, is taken two waies: first in a generall signification, on, and may comprehend al maner of signes, whether naturall, or myraculous, or voluntary, which God commanded men to vse, to assure them of the vndoubted truth of his promise: as when he gaue to *Adam* in the Garden, the tree of life to be a pledge of his immortality, the Rain-bow to *Noah* and his posterity; sometimes he gaue them miraculous signes, as light in a smoaking Furnace to *Abraham*; the fleece wet, the earth being dry, and the earth wet, the fleece being dry, to *Gideon*: to promise and performe victory to *Gideon*. In this large acception of the worde, we do not intreat of the Sacraments: we speak properly of those, which God hath left to be ordinary in his Church, to bee seales of our communion with Christ, and of the righteousness which is by faith. A Sacrament is thus considered

• What a Sacrament is

is a visible signe and seale ordained of God, whereby Christ and all his sauing graces by certaine outward rites are signified, exhibited, and sealed vp vnto vs. In this description, we are to consider these 3. things. First the whole kind or general: secondly, the cause or author thereof: and lastly the vse of this doctrine deliuered. Touching the first, wheras it is said that a sacrament is a visible signe and seale, this is prooued and confirmed in sundry places of the scripture as *Gen. 17. spea*

• *Gen. 17. 11* king of circumcision, (he saith) *It shall be a signe, of the couenant*

menant betweene me and thee. And Rom. 4 speaking of Abraham (he saith) *he receyved the signe of circumcision as a scale of the righteousness of faith.* Indeed a signe and a scale differ one from another, as the generall from the especiall: for euery scale is a signe, but euery signe is not a scale. A scale certifieth, assureth, and confirmeth a thing: a signe only sheweth it: but a Sacrament doth both. *It is a signe to signifie and represent: a scale to ratifie and assure: an instrument to confer and conueigh Christ with al his benifits to them that truly belecue in him: a pledge vnto vs of Gods promises: a visible word, and as a notable glasse wherein we may behold assured testimonies of Gods eternall fauour, & of the riches of his grace which he bestoweth vpon vs.* This teacheth vs to acknowledge, there is more in the Sacraments, then is seen with the eies, or felt with the hands: & therefore we must not conceiue vnreuerently of them, nor come negligently vnto them, making them meere carnal and outward things: but we must thinke reuerently, speake soberly, receiue humbly and penitently these holy misteries. Againe, heereby we are brought to belecue the promises of god: for if the Sacraments be not only signes of his fauour but scales of our faith, can we doubt of his mercy and good meaning toward vs, hauing left such pawnes and pledges thereof with vs, that we might haue assured comfort and comfortable assurance of saluation and eternall life. Is it not among men matter of assurance, and a note of true dealing, to haue a pledge left with vs? But behold God hath left vnto vs two pawnes of his promises, as it were an earnest-penny that our faith should not wauer. If then his alone word be al sufficient, hauing a noble addition of the Sacramentes, as of his scales, let vs beleue his promises, and in all tentations rest vpon them with all confidence and consolation.

Secondly, it is saide *1 a Sacrament is a diuine ordinance.* Not any Angell or Arch-angell, nor any Prince or prelat, but onely God himselfe is the author and ordainer of the Sacramentes. This appeareth by many witnesses out of the worde of God, *as I haue set my bow in the cloud, and it shall be for a signe of the covenant betweene me and the earth: 14. 15.*

and when I shall cover the earth with a cloud, and the bow shall be
 scene in the cloud, then wil I remember my covenant which is between
 me and you. Where we see, that when God determined to be
 mercifull vnto the world, and neuer to drowne the same
 with water againe as he had drowned it, he gaue them a
 signe of his promise, to wit, *His bow in the cloudes*. When
 God would witnesse and stablish to *Abraham* and his seede
 after him the promise of his mercy, he ordained a Sacra-
 ment to confirme the same *Gen. 17.* *This is my covenant*
which ye shall keepe betwene me and you, let every man child a-
mong you be circumcised. And the Apostle saith, *I haue receiued*
of the Lord that which I haue deliuered vnto you. And Christ
 himselfe instituted Baptisme, & sent forth his disciples to
 preach the Gospell. All these testimonies as a cloud of wit-
 nesses do confirm vs in this truth, that non hath power & au-
 thority in the church to institute a Sacrament, but God only.
 And the reasons are apparant. First, the Sacraments belong
 to the seruice & worship of god: now it resteth not in man
 to appoint & prescribe a seruice of God, but to retaine and
 embrace that which is taught by him, *For in vain they wor-*
ship him, teaching for doctrines mens precepts. Againe, the Sacra-
 mentall signes haue Gods promises annexed vnto them,
 confirming vs in the same, which they could not doe, but
 by the blessing and benefit of him that promisseth: so that
 God onely is able to bestow grace, and he alone can ap-
 point true signes of grace. For as he only hath authority to
 seal the charter & pardon, in whose iurisdiction it is to grant
 it: so likewise God giueth the pledges and tokens of his
 grace which sheadeth the graces of the Spirit into our harts.
 Wherefore, the reuerent Sacraments of the Church, none
 can institute by his authority, but onely God: and hence it
 is, that the signes haue the names of the things signified.
 None but Christ himselfe could say of the bread, *This is*
my body: none but he could say of the cup, *This cup is the*
new testament in my blood: none but he, breathing on his A-
 postles, could say, *Receiue the holy ghost*: none but he could
 make the water in Baptisme to be the lauer of regenerati-
 on.

Lee

Let vs see what good and profitable vses arise from this doctrine. First, if the Sacramentes be the ordinances of God, then they depend not one the worthynesse or vnworthynesse, fitnesse or vnfitnesse, vices or vertues of the minister: but al the efficacy and force hangeth on the holy institution of Christ Iesus. The ministers impiety & wickednes maketh not a nullity of the Sacrament, neither hindreth the fruite of the worthy receiuer, no more then the piety and godlynesse of a faithfull minister can profit an vnworthy receiuer. Indeede, the Church must indeuour, that the ministers thereof may be holy and vnblamable, according to the apostles rule, but we must not mesure the profit of the receiuer, by the person of the minister. If a theefe doe steal a sack of corne, we see if he sow it, it groweth vp and bringeth forth increase, because the fault resteth not in the seede which is good, but in the sower which is euill: so doth the Sacrament profit the faithfull, howsoeuer he be vnfaithfull that doth administer it. We see if the seede-
 man haue foule, filthy, and vncleane hands that soweth, yet if the seede be cleane, sweete, and faire, it prospereth: ^{Euill Mini-}
 * so the holy things of God cannot be defiled by the corrupt and sinful life of the minister, who deliuereth nothing of his owne, but dispenseth the ordinances of God. Thus ^{ministrs may deliuer the good thinges of God.}
 we see, that whether the minister be good or euill, Godly or without Godlynesse, an heretike or a Catholike, an Idolater or a true worshipper of God, the effect is all one,
 the worthynesse of the Sacrament dependeth not on man, but proceedeth from God, and therefore all such as contemne the Sacraments of God for the Sacraledge of man, shall beare theiſe condemnation whosoever they are. The two sonnes of Eli, *Hophni* and *Phinehas*, were exceeding sinners against the Lord, yet because the people of *Israell* abhorred the sacrifices of God, and trode his worship vnder their feete, the wrath of the Lord was kindled against the whole land, and hee denounced such Iudgement to come vpon them, as whosoever shall heare thereof, both his eares should tingle. So then, the offence of the Priest,

Vſe. 1.

1. Tim. 3. 2.
3.

Euill Mini-
ministrs may
deliuer the
good thinges
of God.

1. Sam. 2. 22
23.
1. Sam. 3. 11

was no defence of the people : but as the Priests gaue the offence, and the people tooke it, so God bound them together in the same Iudgement. So we must know, God will not beare the contempt of his ordinances vnder any pretence whatsoeuer of the ministers wickednesse and vnworthynesse, if his hand be corrupt, let thy heart be vncorrupt; though his sinnes be his owne, yet the Sacramentes be gods: he may minister comfort to thee, though he bring none to himselfe, as the workmen that builded the Arke. *S.* prepared a meanes to saue other but were drowned themselves, or as the belles though they moue not themselves yet serue to bring others to the exercises of religion, or as the Scribes that pointed the way to the wise-men, but themselves vouchsafed not to step out of doores to enquire after Christ. The eares of corn do carry the corne with the chaffe to be purged and censed in the barne, & though the chaffe be vnprofitable, yet it profiteth the corne, as the Lanterne holdeth the candle to giue light vnto others that are the passengers. This appeareth by the words of Christ our sauiour *Math. 23.* *The Scribes and Pharises sit in Moises seate:*

Math. 23. 2.

Phil. 1. 16. 17

18

all therefore whatsoeuer they bid you obserue, that obserue and doe: but after their workes do not, for they say and do not. Albeit then, the Scripture condemneth such as giue offences, yet such as take offence are not thereby iustified; let vs magnifie the ordinances of God, and then we may expect a blessing at his hands. This is that which the *b* Apostle teacheth *1*

1. Cor. 3. 6. 7 *Cor. 3. I haue planted, Apollos watered, but God gaue the increase: So then, neither is he that planteth any thinge, neither he that watreth, but God that giueth the increase.*

Vsc. 2.

Secondly, is God the true and onely author and appointer of Sacramentes? Then none must adde vnto, or take from the Sacramentes instituted by him in the Church, no more then vnto the *c* worde it selfe, *Deut 4.* *Ye shall put nothing to the worde which I commaund you, neither shall ye take ought therefrom, that ye may keepe the commandments of the Lord your God which I commaund you.* And *Reuel. 22. 18. 19.* *If any man shall d adde vnto these thinges, God shall adde vnto him the plagues that are written in this booke: and if any*

minist

mat. 2. 5.

man shall diminish of the wordes of the booke of this prophesie, God shall take away his part out of the booke of life. If the Sacraments were the inuentions of men, they might also fitly receiue the additions and subtractions of men: but seeing they are the ordinances of God, we must be content to haue them ordered by God. All Ceremonies therefore and rites deuised by men, as parts of gods worship, are so many abominations, and innouations of his seruice. As God onely can graciously promise, so hee can onely effectually performe what hee hath promised. Wherefore, we must condemne those as guilty of rebellion against God, that boldly breake out either to deuise new Sacramentes, or to adde and detract from them that God hath ordained. Wee are commaunded to rest in those that he hath appointed to the Church in his worde: for as well wee may deuise a new word, as deliuer a new Sacrament.

Thirdly, wee learne heereby, that they which condemne the Sacramentes, and will not suffer them to be of any force with themselves: and making small account of them doe esteeme them as trifles, or otherwise abuse them contrary to the institution, will, and commaundement of Christ: all these do grievously sinne, not against man, but against the author of them, that is God who hath ordained them, and greatly indanger their owne saluation, as 1. Cor 11. He that eateth and drinketh unworthily, eateth and drinketh his owne iudgement, because he discerneth not the Lords body. If a man contemne or any way contumeliously abuse the seale of a Prince, he is punished: and therefore such as scorne and make a mock of the Sacraments, which are the seales of god, cannot go scot-free, but shall be indighted of high treason against his maiesty.

Vsc. 3.

1 Cor. 11. 39

The last point to be considered in the discription of a sacrament is the end of the, where it is added, *whereby Christ & all his saving graces by certain outward rites are signified, exhibited, & sealed up to us.* This is proued directly, *the cup of blessing which we blesse, is it not the communion of the blood of christ? The bread which we break, is it not the communion of the body of christ?* So the Apostle saith &

1 Cor. 10. 19

Apostle saith &

6 A&A. 2. 38. 8 of the other Sacrament. *Amend your liues and be baptized euerie one of you in the name of Iesus Christ for the remission of sins, and ye shall receiue the gifts of the Holy-ghost. And all yee that are baptized into Christ haue put on Christ.* Our soules are washed in the blood of Christ: his burial, his resurrection, his sanctification, his wisdom, his righteousness, his redemption is made ours, all his benefits are ours, as Christ is ours.

Vse. 1.

Let vs make vse of this point, and apply it to our selues.

First, is Christ the sum and substance of all Sacramentes? Then the Church of Rome is heere condemned, that say we make the Sacraments bare and naked signes. God forbid that we shold say so, or make them to be so: they are the sure seales of Gods promises, heavenly tokens, spiritual signes, and autentike pledges of the grace, and righteousness of Christ giuen and imputed vnto vs. The Sacraments and sacrifices of the olde testament were not bare signes. Circumcision was not a bare signe, as Rom. 2.

1 Rom. 2. 28.

29.

1 Col. 2. 11 12.

This is not circumcision which is outward in the flesh but the circumcision of the hart. And in Christ ye are circumcised with circumcision made without hands, by putting off the sinfull bodie of the flesh, through the circumcision of Christ. Euen so Baptisme is no bare signe, it were great blasphemy so to speake: it were verie great iniquity so to thinke. The grace of God doth worke with his Sacraments, and therefore the signes are neuer receiued in vaine of the faithfull and worthy receiuer. The water washeth not from sinne, the bread and wine feed not to eternall life: but it is the precious blood of Christ, that doth cleanse vs from all sin, & purchaseth for vs all grace, which is the life and the truth of the outward signes.

Vse. 2.

1 Christ is offered to all: but receiued onely of the faithfull.

Againe, is Christ Iesus offered by God the Father in the right vse of the Sacraments? then God doth not deceiue or delude those that come vnto them. If anye that come to the Sacraments, depart without grace, without Christ, without fruite, the cause is in themselues, the fault is not in God, for hee offereth Christ to all, euen to the vnfaithfull, but they haue not hands to receiue him. If a prince

Prince should offer a rich present, and he, to whom it is offered, haue no hand to receiue it, he goeth away empty. When the Sunne giueth light vpon the earth, if men shut their eies and be wilfully blinde, they receiue no profit by it. When God offereth himselfe & his graces to vs by his word and Gospell, it we stop our eares and harden our harts, it turneth to be the sauour of death to death: so is it in the Sacramentes when we come to them, God doth not feede our eies with naked, vaine, & idle shewes, but ioyneth the truth with the outward token, and giueth the grace signified with the signe. If we bring the hand of faith with vs, which openeth the gate of the kingdome of heauen for vs, Christ is both offered and giuen to vs. But howsoeuer the signe be alwaies inseparably ioyned with the grace, that is signified, in respect of God: yet hence it followeth not, that both of them are of all receiued. For the outward signe is offered to the hand, to the senses, and instruments of the body, which because all bring with them, all are partakers of the outward parts. + But Christ, who is signified by the signe, is offered to the soule and faith of the receiuer, ^m which by cause many want, they lose the fruit of their worke. ^{m 2. Thes. 3. 2.}

Thirdly, if the right receiuers, receiue Christ, and with him all sauing graces needefull to eternall life: then the presence of vngodly men, that come to the same Sacram. with vs and meete vs at the same Table, cannot hinder and hurt vs in our worthy receiuing. The vnbeleeuers and vnrepentant persons come indeede into the assembly of the faithfull, to heare the word of God read, preached, and expounded, and as they come without faith, so they depart without fruite: yet their company defileth not the sauing hearer. So is it in the Sacraments. I confesse it were to be wished, that the church were pure without spot, and perfect without blemish, ⁿ and they euen cut off that ^{n Gal. 5. 12.} trouble the same: yet sometimes it wanteth that good ^{n Reuel. 2. 14.} and Godly seuerity which is required, to seprase such as ^{20.} may infect with the leauen of their life and doctrine.

D

Againe

Againe, as the faith of the wise and worthy receiuer, cannot sanctifie the conscience of the Hypocrite and offensive liu. r: so the infidelity or iniquity of another, shall not bar the faithfull soule from fruitfull receiuing to his saluation, according to that p saying, *The righteousness of the righteous shall be upon him, and the wickednes of the wicked shall be upon him-selfe.* Every one is to prooue and examine himselfe, not to enter into the consciences and conuersations of other men: we shall giue an account to our owne waies and workes, not of the deformities of others which we cannot reforme and redresse. Furthermore, as in an Army euery man hath his standing, so in the Church euery man hath his calling: it is not in the power of priuate persons, but of the Gouernors of the Church to draw out the censures of the Church against notorious offenders, and therefore in their slackning and negligence, the people must tolerate that which they cannot amend, or make a seperation or rent in the church, as the maner of some is, disturbing the peace and quietnesse thereof.

¶ priuat men
are not to
medle with
the censures
of the church

and not make

Vsc. 4.

Vsc. 5.

Fourthly, if Christ be offered, giuen, and sealed vp to vs in the Sacraments: then the Sacraments must be holden of vs in great price and estimation, for their profit sake, not lightly to be regarded, but reuerently to be esteemed. They that respect Christ in whom the treasures of al graces are laid vp, must regard the Sacramentes of Christ: and such as reiect them, reiect christ with all his benefites, which who so doth, sinneth against his own soule. Lastly, if they be signes and seales of grace offered: then the Sacraments make not a christian, no more then the seal giueth the purchase or possession. The faithfull and the children of the faithful are true christians, differing from Pagans and Heathen before they be baptized. And whosoever is not a christian before he receiue baptisme, baptisme can make him none, which is only the seale of the graces of God and his priuiledges before received. The word of god and the Sacraments of god are both of one nature: but the word is not able to confer grace, but only to declare and publish what god will confer, inas-
much as to some it is the sauer of death to death, therefore

1. 2 Cor. 2. 16.

also the Sacraments of themselues do not confer and bestow
 grace, hauing it tyed vnto them, or shut vp in them. For if
 the Sacraments did actually and effectually giue grace, by
 inherent power and vertue in themselues: it would follow
 from hence, that euery person baptized is certainly saued
 and hath his sinnes remitted, or else that his sinnes remitted
 may returne and remaine and be againe imputed. But when
 God graciously pardoneth sin, he remembreth it no more. ^(Ezek. 18. 22.)
 Againe we see *Abraham* was not iustified by his circumci-
 sion, he was iustified by his faith, for *Abraham beleeued god,* ^(Gen. 15. 6.)
 and it was imputed to him for righteousness: and afterward he re-
 ceiued a circumcission, to be the signe and seale of his iusti- ^(Rom. 4. 10.)
 fication. Notwithstanding, the Sacraments may be saide to
 confer the grace of regeneration and remission of sins, as
 they are instrumentes vsed of God, and as they are pledges
 and tokens to vs. They are means to offer and exhibit to the
 beleuer, Christ with all his benefits, wherby the conscience
 is assured of comfort and saluation, as the Princes letters are
 said to saue the life of a malefactor, wheras they only signi-
 fie to him and others, that it is the princes pleasure to shew
 fauor. Again, they may not fitly be said to giue vs grace, be-
 cause the signe exhibiteth the thing signified: the outward
 washing of the body is a pledg & token of the grace of god
 so that whosoever vseth the sign aright, shall receiue forgie-
 ues and life euerlasting.

How the
 Sacramentes
 may be said
 to conferre
 grace.

unfitly

Chap. 3.

That the parts of a Sacrament are partly outward
 and partly inward.



We haue seene what a Sacrament is: now we are to consider in it two things, first his parts, then his vses: for
 in handlinge these two pointes, wee shall see what is the nature of a sacrament. The partes of sacrament are of two sortes, some outward, open, sensible, earthly, visible, and signifying: some are inward, hidden, ^{What are the parts of a Sacraments,}

^b Iren. lib. 4.
cont. hær. cap.
34.
^c chrisost. hom.
83. in math.

^d Rom. 2. 28.
29.

^e Col. 2. 11.

^f Act 8. 13. 21.
23.

^g 1. Cor. 10. 1.
2. 3. 4. 5.

hidden, spirituall, heauenly, inuisible, and signified. For the nature of a Sacrament is ^b partely earthly and partely heauenly. If we had been wholly ^c a spirit without body, he would giue vs his gifts spirituallly without a body: but seeing we are soule and body he giueth vs his Sacraments, that so we may apprehend spirituall gifts by sensible things. The outward part is one thing, and the inward part is another thing: the outward is applyed to the body, the inward is applyed to the soule & conscience. This diuision and distincton of parts ^d appeareth plainly, *He is not a Jew which is one outward, neither is that circumcision which is outward in the flesh: but he is a Jew which is one within, and the circumcision is of the hart, in the spirit, not in the letter:* where we see, he maketh circumcision to stand of 2. parts, part in the flesh and part in the heart, partly in the spirit and partly in the letter. Hereunto commeth ^e that saying, *Ye are circumcised with circumcision made without hands:* so that there is a circumcision without, and there is an other within by the virtue of Christ. The same we may say of Baptisme, there is a baptizing of the body, and there is a baptizing of the soule: the body is washed with water, the soule is cleansed by the precious blood of our saviour Christ, which is the hidden and mysticall part of the Sacrament. This appeareth by many examples recorded in Scripture. Simon the forcerer, though he were baptized with water, yet his hart was not right in the sight of God, he remained in the gall of bitterness and in the bond of iniquity, so that albeit hee were baptized, yet he was not regenerated. The Israelites were partakers of the outward signes, not of the inuisible grace: *They were all baptized unto Moses in that cloud and in that sea: they did all eate the same spirituall meate, they all drinke the same spirituall drinke, yet with many of them God was not pleased.* The like may be saide of Iudas one of the twelve, he did eate the Paschall lambe as well as the rest of the Apostles, but he did not eate Christ (who is the lambe without file and without spot) as the other ^f did. ^g This is that also which Iohn the ^b Baptist teacheth,

In-

Indee I baptize you with water to appendment of life, but he that cometh after me is mightier then I, whose shoes I am not worthy to beare, he shall baptize you with the holy ghost and with fire: where, as the Baptist maketh two baptizers, himselfe and Christ, so he distinguisheth their actions, his owne to wash with water, and the action of Christ to wash with the holy ghost. Neither neede we to seeke farre for reason, to perswade any to beleue this truth, that the nature of a sacrament, is neither wholly outward nor wholly inward, but taketh part of both, seeing nothing can be a signe of it selfe, but a signe is a signe of an other thing, and seeing they are mysteries, they haue an hidden meaning and spirituall vnderstanding. If this water in Baptisme had not grace annexed vnto it, it could not be a mystery. We see the signe, we see not the grace which is inuisible. Now let vs come to the ves.

These parts though distinguished really one from another, Vsc. 1. that the outward parts cannot be the inward, the earthly cannot be the heavenly, the scale cannot be the thing sealed, the token cannot be the thing betokened, nor contrarywise: (for this were to alter nature and to mingle heaven and earth together) yet in respect of the proportion betwene the signe and the thing signified, and of the conjunction of them to the faithful, which receiue both the one & thother, one part is affirmed of the other. For we must vnderstand that the Scriptur in regard of this vnion, spekerh of the Sacraments two waies, to wit, properly and figuratiuely. Properly, when that which belongeth to the signe is given to the signe; and when the thing signified is given and applyed to the thing it selfe, and thus each part hath his owne, as Circumcision is called the signe of the couenant. And the blood of the lambe is called a signe: these are plain and proper speeches, and without figure. Again, when it saith, *My body which is given for you, my blood which is shed for many for remission of sinnes*, we must vnderstand the words literally as they lye, figuratiuely, vhen the signe is given to the thing signified,

1 Cor. 5. 7.

1 Joh. 1. 29.

Ezek. 36. 25.

Math. 26. 28.

1 Cor. 11. 24.

ed, and called by the name of it, as Christ is called the Pasche: and the Lamb of God: his flesh is also saide to be meate indeede, and his blood drinke indeede: the holy spirit is called water, or else the name of the thing signified is giuen to the signe, as bread is called the body of Christ, the cup is called the new Testament. These speeches must be taken figuratiuely, and vnderstood by a change of name according to the intention and meaning of the Holy-ghost: so that wee must beware that we do not take or mistake the signe for the thing, nor the thing for the signe, seeing the parts are distinguished in nature, though ioyned in the person.

Vse. 3.

Againe, albeit by gods ordinance these parts be so vnited, that by taking of the signe the faithfull are made partakers of the thing signified, no lesse truely then the outward signes are receiued of our bodily senses: yet we must conceiue & consider, that these outward and inward parts remaine, distinct and vnconfounded, and therefore wee must take heede we take not one for another: we must not ascribe to much to the outward parts, and so take them for the inward, which hath beene the occasion of sundry errors from time to time. Some attribute too little to the outward signe, and some ascribe too much: both waies the Sacrament is abused and the partes are misapplied. Hence sprang as a ranke weed in the Lords corne, the doctrine of transubstantiation or carnall turning of the substance of bread into the body, whereby the signe is swallowed vp and the outward substance with them quite abolished, for their fained Christ hath consumed the outward signe, as the rich deuoureth and eateth the poore. Thus the signe is consumed & too little regarded. Others on the other side, cleaue to much too the outward signe, and rest in the externall worke, placing holinesse and remission of sinnes in the deed done: and thus the thing signified is little regarded and wholly abolished, as the euill fauored and lean-fleshed kine did eat vp the fat and wel-fauored: this was Pharaohs dreame, and the other is mans deuise. For these men giue
all

1 Gen. 41. 4.

all to the outward receiuing, placing holynesse and remission of finnes therein, and thinking themselves sure and secure when the bread and wine is taken at the Lords table. Thus all hypocrites, libertines, and carnall Gospellers do: for all the religion, deuotion, and godlinesse of these idle and ignorant professors, standeth in outward resorting to the Church, and in an outward taking of the communion of the body and blood of Christ, which is to make an Idol of the signe, and to flatter themselves in their euils to their own destruction. For albeit a man haue been baptized and haue receiued the Lords supper, yet if he liue wickedly and walke after his owne lusts, the Sacramentes shall auaille and aduantage him nothing at all, but further his condemnation. Lastly, hath the Sacrament some parts outward and some inward, some seene and some not seene with bodily eies? Then it giueth occasion, both to parents to teach their children the meaning of these mysteries and to declare vnto them the ordinances of God, as likewise to children and the younger sort to aske and inquire of their parents, to heare and learne of them the doctrine of the Sacraments, thereby to know the mercifull promises that God hath made to his people. This appeareth directly, ^{Exod. 12. 26.} where the the fathers are forewarned to teach their children ^{27. & ch. 13.} the hidden mystery of the Pascheouer, ^{14. 15.} When your children aske you, what service is this ye keepe, then ye shall say, It is the sacrifice of the Lords pascheouer, which passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and preserved our bones. So likewise Ch. 13. 14. speaking of separating & sanctifying the first borne for the seruice of God, he chargeth parents to whet this doctrine on their children and to instruct them, how God with a mighty hand and outstretched arme brought them out of Egypt, out of the house of bondage.

Againe, we see when the Lord had parted the waters of Iordan that the people might passe, hee commaunded Iosue to set vpp 12. stones, in memoriall of the

migh-

mighty and miraculous worke of God for his people against their enemies: and when their children should aske them in time to come, what was meant by those stones, they should answer that the waters of Jordan were cut off before the *Arke* of the Couenant of the Lord. He would not onely haue themselves to profit by his wonderfull workes, but to retaine the remembrance of them, he wold haue their posterity to know the cause and occasion thereof, and so glorifie his name for euer. Heereunto we may fitly ioynie ^a what the psalmist hath, *I will open my mouth in a parable, I will declare high sentences of old which we haue heard and knowne. and our fathers haue told us, we will not hide them from their children, but to the generation to come we will shew the praises of the Lord. his power also and his wonderfull workes that he hath done: that the posterity might know it, and the children which should be borne should stand up and declare it to their children, that they might set their hope on God and not forget the workes of God, but keepe his commandments.* All these things serue to this purpose, to shew that it is a duty and burden laid on the shoulders of all parents, to acquaint their children with the works of God, especially with the benefits of our redemption wrought by Christ for our saluation. If they aske the question, why infants are baptized and washed with water into the name of the holy Trinity, we must make plaine vnto them the meaning of that mystery. We must say vnto them, My children, ^a this is a signe of the Couenant of Gods mercy to vs, and our duty to God: it is a mystery of our saluation, and teacheth that being in our selues vnclane, vnrighteous, vnho y, and sinful, our soules are washed by the blood of Christ euen as the water in Baptisme washeth our bodyes: wherein the mercy of God is so much the more manueilous in our eyes, inasmuch as the Ieres were entred into the couenant by cutting, lancing, and effusion of blood in circumcision. Againe, before they come to yeares to receiue the holy Supper of the Lord, we must informe them at home, and declare the institution of that Sacrament and the comfortable vles thereof

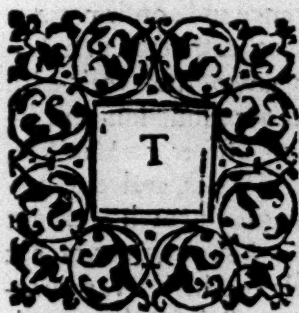
^a Psal. 78. 2. 3.
4. 5. 6. 7.

^a How to
teach our chil-
dren the mea-
ning of the
Sacramentes.

therof to them, so they may afterward come to this Communion with better warrant of their worke, with greater comfort to themselves, & with lesse danger to their souls. We must teach them, that as the bread is broken and the Wine poured out, so the body of Christ was crucified and his blood shed for the remission of our sins: and that if we beleene in the Lord Iesus, we are nourished in our souls to eternal life by the passion of Christ our Saviour, as certainly as our bodies are norished with the creaturs of bred & wine. Notwithstanding, there is a generall defect of this duty in many parents, neither are children readye to enquire and learne at home, neither are parentes able to answer anye thing in these matters of God: waywardnesse in the one, and wordlines in the other, and ignoraunce in them both, hath taken away all care and conscience from them, touching these holy duties and heauenly misteries, so that neither the one teacheth nor the other learneth, neyther the child enquireth nor the father answereth.

CHAP. 4.

Of the first outward part of a Sacrament.



He outward parts of a Sacrament are such things, as ^a vnder a certain ^a What our similitude & likenes do represent ^{ward parts} and signifie heauenly things, to assure vs they are as truely present and offred vs, as we beholde with our eies, and receiue with our hands the earthly things giuen vnto vs. The outward parts of a Sacrament are in number ^b foure. First the Minister: Secondly, ^b Foure outward parts of the word of institution. Thirdly the element. Fourthly, the receiuer. All these and every one of them are needfull to a Sacrament.

E

the

the being and nature of a Sacrament: take them away or any of them, and you take away the substance and bring in a nullity of the Sacrament. If ther be no minister, no word, no element, no receiuer: there is no Sacrament. If there be wanting either minister to deliuer it, or word to institute it, or element to represent it, or receiuer to take it: we cannot assure our selues to haue any sacrament of God, but rather a tradition and inuention of our owne.

c The minister is the first outward part of a sacram.

First then, c there is required a Minister lawfully called, chosen, and ordained, hauing at the least the approbation and allowance of the church to pronounce the words of institution, and to deliuer the outward signs to the receiuers. They are not makers of the Sacrament, but ministers: not autors, but administrators: not deuisors, but deliuerers. Earthly princes haue their letters patents, & their great seals, & keepers of the same: if another shal set to the seal that is not appointed the keeper thereof, is it not made an heinous crime worthy of heauy punishment? So the Lord is a mighty Prince, king of kings, and Lord of Lords: he hath appointed his seales, to scale vp his promises of forgiveness of sinnes and eternal life: and he hath ordained his Officers as it were keepers of his great seals. God publisheth salvation and pardon to all beleeuers by his word as by his letters pattents, and he addeth baptisme and the Lords Supper as two broad seales for greater assurance and confirmation, and appointeth the Ministers to be keepers thereof. Whosoever therefore shall presume to set to any of these seals without warrant, without a calling, without a function and direction from God, himseife being no officer, no Minister, no keeper of them, prophaneth these seales, and setteth to a counterfet stampe. For as no man may preach d except he be sent: so no man may administer the Sacrament, except he be called, This is it the e Apostle teacheth. *No man taketh this honor vnto himselfe but he that is called of God as was Aaron: and Christ tooke not to himselfe this honor to be made the high Priest: but he that said vnto him, thou art my sonne, this day began I thee, gaue it to him.* Now, to minister the sacraments, is an honor

d Rom 10. 15.

e Heb 5. 4. 5.

honour in the Church, which none can take to himselfe at his owne pleasure, but God must giue it. They should haue in their owne consciences a witness of Gods calling them to this office and honour. Wherefore the sacred functions ordained of God must not be prophaned by voluntary officers and vsurped offices: no man must take vpon him without a lawful calling to teach these holy mysteries. Of these the Lord complaineth, *I haue not sent these prophets, yet they ranne: I haue not spoken to them, and yet they prophesied.* Thus these intruders did thrust their sickle into other mens corne. Jer. 23. 21.

The reasons, & why the ministers and no others are to intermeddle with the Sacraments, are very apparant. First, because every part and member of the church hath his especiall office and his proper gifts to execute his calling: we see in a campe, the Souldiers in Warre haue their standing-place in sight of their captaine who hath chosen them to be Warriors: so in the Church must euery one keepe his feuerall calling in the presence of God, who hath in wisdom and mercy called him thereunto. We see in the natural dispositiō of the body, h euery member hath his speciall vse, the eye to see, the hand to handle, the foote to walke, the eare to heare, and if one member should inroch vpon the office of another, it must needestend to the destruction of the body. We see in the gouernment of an house and famely, the husband and wife, the father and sonne, the master and seruant know and acknowledge their places to rule, to obey, to commaund, to be commaunded, without intruding themselues, and inroching vpon the function, as it were vpon the free-hold, of an other. If we would ascend a step higher, we obserue in the affaires of state and matters of the cōmon-wealth, euery man doth keepe within his owne listes and limits, and no man dare presume to charge any man or enterprise any thing in the princes name and authority, without a sufficient warrant, from the prince himselfe: so may no man take vpon him any functions in the church, vnlesse hee haue a commissi-

Reasons why the ministers onely are to administer the Sacraments.

See Book. 2. cap. 3.

cicer. Philip. 13. est asinius quidam senator voluntarius, lectus ipse

on and commaundement from the Lord. For, as the prince appointeth by what officers he will be serued: so is it in the offices and officers of the Church, God hath placed and ordained the Apostle to plant, the Euangelist to second and assist, the prophet to prophesie, the pastor to see, and hath set every one ^k in his proper place and standing as i were in his watch-tower, out of which he must not wander and depart, *Let every man abide in the same vocation wherein he was called: and afterward, Let every man wherein he was called, therein abide with God.* Whosoever therefore medleth without a lawfull vocation, as it were violently inuadeth another mans possession, and cannot do it without the check and controlment of Christ Iesu, who is the ^l captaine of his own host, the ^m head of his own body, the ⁿ Lord of his own house, and the ^o great king of his owne church. Againe, 2.

^k 1 Cor. 12. 12.

14.

Rom. 12. 4. 5.

^l Iosh. 5. 14.

^m Eph. 4. 15.

ⁿ Heb. 3. 5. 6.

^o Reuel. 12. 5.

Christ the prophet and teacher of his church and the prince of pastors, hath committed the office of administration of the Sacraments to those alone to whom he hath committed the dispensation of his word and preaching of the Gospel: therefore if any other shall set to the seale, it is no true seale but a counterfeit stamp. The truth of this appeareth, *Indeede I baptize with water, that is, I am appointed a teacher in the church, to make ready a people prepared for the Lord.* And *Paule* being conuerted and called to preach, & to beare the name of God to the gentiles, did without further word, warrant, or commaundement, minister the Sacraments.

Vsc. 1.

Now then as we haue seene the truth of the doctrine, let vs consider the vses thereof. First, is the minister of the substance of the Sacrament, and a principall part of Christs institution? Then he must consider, it is his duty, being authorised from God and by his church, to sanctifie the outward elements and administer the same, to deliuer the outward signes and offer them to the receiuers. His workes therefore are to put a part and consecrate the signes to an holy vse, to open and declare the couenant of God, to pray for his blessing promised vpon his owne ordinance, to giue thanks for the blessed worke of our redemption, to offer, giue and deliuer a right the creatures so sanctified, in baptism 1

Minister & servant

^p Math. 3. 11.

extro

& minister

1. to sprinkle with water and washe the body to be baptized,
 2. and in the Lords Supper to deliuer the bread to be eaten
 and the wine to be drunke to the spirituall nourishment of
 the Church. So then the minister ought not to refuse to
 baptize such as are brought vnto him. Shall the seruant re-
 fuse to do the worke of his maister? Or if the Lord keeper
 of the kings broad seale should proudly and presumptu-
 ously disdain to set the seale to the Princes letters patents,
 were he not well worthy to be displaced and remoued?
 app So if the minister, through enuy, or hatred, or any other
 sinister affection, shall refuse to put the seale to the Lords
 Couenant, and hinder little children from comming to
 Christ, he deserueth iustly to be displaced and to beare
 office no longer in the citty of God, but to be remoued for
 his contempt, & as Salomon put downe *Abiathar*. 1. king. 2. 35.

Secondly, is it a necessary point of the Sacrament that it
 be ministred by a minister? Then, it condemneth all those
 that put these seales into a wrong hand, and all priuate
 persons that violently rush vpon this calling, and take vpon
 them to meddle with the administration of the Sacra-
 ments with vnwashten hands, seeing the dispensation of the
 m word and Sacraments is so linked, annexed, and ioyned
 together by God, that a deniall of licence to do the one is
 a deniall to do the other, and contrarywise the license to
 one is license to the other. Christ neuer gaue to priuate
 persons any such commaundement; he neuer committed
 to them any such office, hee neuer commended to their
 care these holy actions, he neuer called them to this honor,
 he neuer laid vpon them this charge, and therefore they
 haue no parte nor fellowship in this businesse. If, notwith-
 standing these restraynings of authority from them, they
 wil runne and rush forward, where they should hang back-
 ward, their sinne lieth at the doore, their punishment hast-
 neth and their iudgement sleepeth not.

Lastly, if the minister be an outward part of the Sacra- Vsc. 3.
 ment, we must beware and take heed we ascribe not to the
 minister that which is proper to Christ, and so rob him of
 the honour due vnto his name. The minister may offer the

mat. 3. 11.

* Ioh. 1. 29.

* 1 Cor. 3. 6.

* Math. 3. 11.

Contempt of Mini

* 1 Cor. 3. 22.

* 3. 4.

signe, he cannot bestow the thing signified: he may baptize the body, he cannot cleanse the soule: he may deliuer the bread and wine, he cannot giue the body and blood of Christ: *Iohn* may wash with water, he cannot giue the spirit. Man indeede pronounceth the word, but God seal-eth vp his grace in the heart: man sprinkleth the body with water, but God maketh cleane the soule by the blood of Christ: man may take away the filth of the flesh, but Christ must purge the conscience from dead workes, who is that blessed lambe of God that taketh away the sinnes of the world. For as *Paule* planteth and *Apollos* watereth, but God giueth the increase: so the minister offereth the element and outward signe, but God giueth the heauenly grace. It belongeth to the minister to handle the external part: it belongeth as a peculiar dignity to Christ to bestow grace, to giue faith, regeneration, and forgiveness of sinnes, and to baptize with the Holy-ghost. This truth *Iohn* confesserh, *I baptize with water, but one commeth after me, who is mightier then I, he shall baptize you with the Holy-ghost*. Where we see, he maketh a flat opposition betweene himselfe and Christ, betweene his baptism and the baptism of Christ. As on the one side we must take heede, of the contempt of him that teacheth and ministreth the Sacramentes, because the contempt of the word and Sacraments doth necessarily follow the contempt of his person: so we must beware we attribute or giue not to him more then his right, least the power of the word and force of the Sacramentes be attributed to his person, wherby men spoile themselues of the fruite of them both. This was it wherein the *Corinthians* offended, when they said, *I am Pauls, I am Apollos, I am Cephas, I am Christs*. Wherefore, to keepe a golden meane between too much and too little, we must do as if a prince should send vs some present by one of the meanest messengers of his house, we would receiue him fauorably and entertaine him honorably for the gifts sake which he bringeth vnto vs: but the gift it selfe we would receiue for the kings sake, from whom it was sent. So it becom-
meth

meth euery one of vs to do, God hath committed to his messengers and ministers the word of reconciliation, we must haue them in singular loue for ^{the sake of his grace} their workes sake ^a 1 Theſſ. 5. 13 that labour among vs, but the word and Sacramentes we must receiue for the Lords sake from whom they come. Thus much of the first outward part, to wit, the minister.

Chap. 5.

Of the second outward part of a sacrament.



The second outward part of a Sacrament

^a is the word, necessarily required to the substance of a Sacrament: for ^b the word is added and ioyned to the element, and there is made a Sacrament. This sacramentall word, is the word of institution, ^a The word of institution, a necessary part of the Sacrament. ^b August. in Joh. 13. Tract. 80.

which God in each Sacrament hath after a speciall manner set downe; consisting partly of a commaundement by which Christ appointeth the administration of Sacraments, and partly of a promise annexed, whereby God ordaineth that the outward elements shall be instruments and scales of his graces, As for example, when Christ saith, ^c Go, teach all nations & baptize them, there is a commaundement to warrant the vse and practise of Baptisme: the promise likewise is in the next words, Into the name of the father, and of the sonne, and of the holy-ghost. So touching the other Sacrament of his supper, when he saith, ^d Take ye, eate ye, drinke ye, do this in remembrance of me, loe there is the commaundement, commaunding

+ the continual vse thereof vntil the second comming of christ: the promise is; *this is my body which is giue for you, this is my blood of the new Testament shed for you & for many for remission of sins.* Whatsoeuer signs of holy things god gaue to strengthen the faith of his childe, we may see and discern that god alwaies added the word to the scale, the voice to the signe, and doctrine to the sight, so that when the signe was seene, the word

scale in the scale

^c Math. 28. 19

^d Math. 26. 26 27.

the scale of the sacrament

• Esa. 6. 6. 7.

word was heard. When one of the *Seraphims*, bearing an hot coale in his hand which he had taken from the alter, & touched the mouth of the prophet, he said, *Lo, this hath touched thy lips, and thine iniquity shall be taken away, and thy sinnes shall be purged.* Now, we know a coale hath not power and force to take away sinne, but the word uttered by the Angell did assure him that he should be purged by the holy ghost, which was signified by the fire. Againe, when Christ gaue to his disciples the Holy-ghost, he breathed on them and said, *Receive the Holy-ghost.* The corporal blast and breathing was not the Holy-ghost, but he added his word and promise with the outward signe, to assure them, that with the breathing, he bestowed a blessing. Thus wee see, that the Sacramentes haue the word alwaies ioyned with them: and without the word, whereby their institution and vse is declared, they are as a dead body without life, as a dumbe shew without voice, as an empty cloud without water, and as a barren tree without fruit.

Vsc. 1.

Let vs apply this doctrine to our selues. First it teacheth, that they partake not the Sacraments aright, that haue not the knowledge of the word, that are ignorant both of the ordinance and institution of God, and of the promise annexed to the institution of god: of which sort there are many in the world, that neuer labour to know what he hath appointed and commaunded them to do. If they do as others of the church do, therein they rest and seeke no further to be able to warrant their owne worke. If they heare the word spoken, if they see the body washed, the bread broken and the wine poured out and receiue the outward signes, they regard no more, they go no higher, they imagine they haue done enough & they neuer desire to vnderstand the meaning of the words which are necessary to be knowne, comfortable to be vnderstood, and profitable to be marked. If a man haue goods befallen, or legacies bequeathed vnto him by any wil or Testament, wil he not resort to his learned counsel, to be careful to vnderstand the Testament, and know the meaning of the Testator? Christ
Iesus

8 Vnderstanding of the institution, required of al

Iesus before his death made his wil, he hath made his children heires of his promise, he promiseth to them forgiveness of sinnes in this life, and eternall life in the world to come. Doth it not now behouue euery faithfull Christian to search into it, and know what is promised and bequeathed vnto him? Men of this world for the most part make their eldest and first borne heire of all, and leaue little to the other: but ^h euery child of God is as the eldest and as the ⁱ first borne most deare to him, he shal receiue his double portion, the second shal haue no lesse then the first, nor the third lesse then the second, nor the younger then the elder, the first shall be as the last, and the last as the first, for he may do with his owne as he list. Againe, if a man doe leaue all his sonnes heyres and rich inheritors, for the most part lesse is bestowed on the daughters: but all the children of God, both his sonnes and daughters ^k shal be heyres, euen the *Heires of God, and heyres annexed with Christ Iesus*, their share shal be as great as the portion of sonnes. Moreouer, when a man hath passed all the daies of his life in carke and care, what can he giue to his posterity but earthly riches, & transitory possession, a fading inheritance, leauing them inheritours as well of his sorrow as of his substance? It is not so with the children of God. Christ by his last wil and Testament hath promised to make his people sound in faith, rich in hope, blessed in the pardon of their sinnes, and heires of the kingdome which hee hath promised to them that loue him. This is a great and vspeakable comfort to al Gods children, whether high or low, whether rich or poore. So then we ought to be much more careful and earnest to know thoroughly and vnderstand perfectly the will of Christ, then any naturall child is to search the meaning of the will of his naturall father. And if men were not wholly carnall, they would be thus farre spiritually minded.

Againe, is the word an outward part of the Sacrament? *Vsc. 2.* Then the Sacraments must neuer be separated and set apart from the word. They are not dombe shewes and idle signes, but haue alwaies the doctrine of God adioyning vnto them,

1 Gen. 9. 11.

to shew the end, vse, & profit of them, and the purpose of God in them. This appeareth in all places, wher God gaue signes to confirme and assure the truth of his promises, When he gaue in mercy to *Noah* and all his posterity the ¹ Rain-bow immediately after the flood as a signe of his couenant, he addeth his word vnto the signe, *My couenant will I establish with you, that from henceforth all flesh shall not bee rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.* This is it the Apostle ^m meaneth, 1. cor. 11. *Ye shew the Lords death till he come.* Where he teacheth, that the Lords Supper cannot be truly deliuered and rightly administred, vnlesse there be a declaration & shewing forth of the death of christ. Wherefore it is no sacrament, except the word and doctrine be ioyned vnto it, by way of explication and exposition of the outward signe.

Vsc. 3.

Lastly, those Sacraments are proued heereby to bee no Sacraments, which are foisted and brought in without the warrant of the word. For take away the word, and what is the outward Element but a bare signe? What is the water in baptisme but common water? What is the bread in the Lords Supper but common bred? What is the wine but common wine, such as men vse, and all men may take at their ordinary tables? Seeing therefore such signs & Sacraments as haue not Gods commandement for their institution: nor promise of grace and saluation annexed vnto the vsing of them, are voide and nothing worth: heerby the imagined & deuised Sacraments of the church of *Rome* are condemned, which deliuereth that it hath not receiued of the Lord, and imposeth that to be beleueed which it neuer learned in the word. Heereby the last anoyling or extreame vnction is excluded, wanting the word to warrant the continuall practise of it. Also their confirmation hath neither word to institut the practise, nor element to assure any grace, nor promise to approue any vse. True it is, they haue words to administer it, but they are words of men, not of God; vnwritten, not written: of tradition, not of scripture.

The like might be said of marriage, though we confesse and

and acknowledge it to be an holy ordinance and ^m honourable institution of God, yet was it made no Sacrament, hauing no word of institution, no promise of sanctification and saluation annexed vnto all the faithfull vsers thereof: neither is it an instrument, whereby God applyeth Christ and his sauing benefits to the comfort and consolation of his children. Wherefore to conclude this point, we affirme, that neither the sonnes of *Romulus* at *Rome*, nor of *Remus* at *Rhemes* shall euer be able to shew and proue, that they are to be acknowledged and receiued as Sacraments of the church, which haue no warrant of the word to commaund them, nor promise annexed to assure the sauing graces of Christ to the worthy receiuers. But such are their five pretended Sacraments of confirmation, penance, orders, matrimony, and extreame vnction, wanting either the word, or promise, or both: and therefor we cannot receiue, we cannot acknowledge, we cannot beleeue them. Thus much of the second outward parte, namely, the word of institution.

5 pretended car

Chap. 6.

Of the third outward part of a
Sacrament.

THe third outward part of a Sacrament is the ^a element or outwarde signe. For whersoever there is a Sacrament, there must of necessity bee a signe, such as water is in Baptisme, and bread and Wine in the Lordes Supper, not of their owne nature, but by the ordinance of God, which are sanctified by the especiall worde and praier. Therefore, *John* the baptist baptized with water: and Christ when he instituted his last Supper, tooke bread and brake it, and gaue it to his Disciples: Likewise hee tooke the cup,

^a The signe is an outward part of the Sacrament.

cup, wherein was the fruit of the Vine, as appeareth when
 Mar. 14. 25. he b said, *I will drinke no more of the frut of the Vine, vntill that day that I drinke it newe in the kingdome of God.*

Vsc. 1.

• We must
 not make the
 signe an Idol.

a new & spiritual
 birth.

• 2. King. 5.
 12. 14.

Seeing then it is cleare, there must in euery Sacrament be a visible sign that may be seen & handled, let vs see how we may profitably apply this to our instruction. First, seeing the signes and Sacramentall rites are outward partes: we must take heede wee ascribe not too much to the outward signe, and so commit idolatry to the creature. For the Water in Baptisme hath not power in it selfe and force to wash away sin, but by the ordinance of God it is made a signe and seale of regeneration. Euen as the Water of Jordan where Iohn baptized, was no better then the waters of other places and countries, neither had any strengthe and vertue to cense the Lepers that washed in it: yet by the blessing of God, Naaman the Syrian d washing himselfe 7. times therein, according to the direction of the Prophet, was censed and healed of his leprocie: so the water vsed in the Sacrament of Baptisme, is in nature and substance the same with ordinary and common Water, neither hath it vigour and vertue to cense the soule, yet by the institution of God it is appointed to seale vp the assurance of remission of sinnes.

Notwithstanding, this confidence in the outward signe, which in it selfe is as nothing, hath since the fall of man rested and remained in his corrupt nature, flattering himselfe and deceiuing his owne soule. This fond and fallie opinion was in Adam immediately after his transgression, hee did attribute too much to the tree of life (which hadde in it selfe no more life then the rest of the trees in the garden) and therefore God would thrust him out of the garden, least he should beguile himselfe with that conceite and imagination.

• Gen. 3. 22.

to drinke what?

• 1. Sam. 4. 3.

Thus did the Israelites trust too much in the Arke, a signe of Gods comfortable presence and protection, attributing saluation thereunto, sayeing, *It maye save vs out of the handes of our Enemyes,* therefore God

God ouerthrew them, and gaue them into the hands
of the *Philistims*. *v. 10. 30000*

they are no sacraments

Againe, we are taught heereby, that the Sacraments that *Vse. 2.*
haue no signe, no seale, no element to signifie, to strengthen,
and to seale vp the promises of saluation. For as we shewed
before, that euery Sacrament must haue gods word to war-
rant it: so must it haue an outward signe to approue the re-
ceiuing of it, and to signifie the spirituall grace offered by it.
Herby we learn what to hold of transubstantiation, a doctrine
teaching that the bread and wine is turned into the very bo-
dy & blood of Christ, namely, that it is a very fable to mock
fooles withal. For whatsoeuer ouerthroweth the nature and
vse of a sacrament, is not to be admitted but omitted, neither
to be receiued but reiected. But transubstantiation ouer-
throweth and ouerturneth both the nature and vse of a sacra-
ment: and therefore not to be admitted and receiued into

*Transubstantiation
ouerthrowen.*

the Church. For touching the nature of a Sacrament it is
confessed, *h* that it consisteth of two parts, the one earthly
and the other heavenly: but if after the words of consecra-
h Iren. lib. 4. contr. haer. c. 34.

tion, the bread and wine are transubstantiated into the body
and blood of Christ, then the signe is taken away, the ele-
ment is ouerthrowne, the materiall part is abolished,
and consequently the nature of a Sacrament is ouertur-
ned. And touching the vse of a Sacrament, there must
be an analogy and proportion betweene the signe and the
thing signified. As in Baptisme, the element of water
washeth and purgeth the body, so the Holy-ghost through
the blood of Christ clenseth and sanctifieth the soule.

5.

2. Likewise in the Lords Supper, as the substance of bread &
wine receiued, strengthneth and comforteth the body: so
Christ receiued by faith nourisheth & feedeth the soule.

Ioh. 6. 33.

3. The very true principall vse of this sacrament is to confirme
our faith, that as surely as those earthly creatures taken and
applied, feed our bodies to a bodily life: so the body and
blood of Christ receiued and applied by faith, feede our
souls to eternal life. And do not al the faithful feel a sweet
comfort, so often as they come to the Lords table by this
similitude and agreement, to consider and know assuredly,

+

*Notation
in margin
of the
text*

accidents

that as the substance of bread serueth to nourish and doth feed our bodies, so Christ doth feede our soules? But if we must beleue, that the substance of bread and Wine is changed and cleane gone, that nothing remaineth but accidents: where is this comfort and consolation? How can we be assured and strengthened, that as our bodies are nourished with the materiall elements, so in like maner our soules by feeding on Christ? Wherefore, while they take away the substance of bread which should nourish the body, the nature and vse of the Sacrament is destroyed, and we are spoyled of the comfort of our hearts and strengthening of our faith, which we should haue by this notable comparison and resemblance of the partes. So ^{howe} then, if wee woulde receiue comfort in comming to this Communion, we must retaine the substance of the sign, as a staffe to stay vp our faith that it do not faile. And thus much of the third outward part, to wit, the signe.

Chap. 7.

44
Of the outward part of a sacrament.

^a The receiuer is an outward part of the sacrament.

The last outward part of a sacrament is the receiuer, which is as needfull as the outward sign. We vnderstand and take heere a receiuer in generall, for euey one that commeth to the Sacrament, whether good or euill, godly or vngodly, faithfull or vnfaithfull. Such a receiuer is likewise a necessary part of the Sacrament. For no signe hath the substance and essence of a Sacrament, vnlesse it be receiued. Though ther be a minister to ad minister it, a word to warrant it, a signe to represent it, yet vnlesse there be a fit person to receiue it, ther can be no Sacrament. If the minister should sprinkle water, and alledge the words of institution wher ther is no party to be baptized, this were a prophaning, not a solemnizing of Baptisme: or if he should take bread and Wine with prayer and thanksgiuing, where none are present

sent to communicate and receiue, this were to commit sacriledge, not to deliuer a Sacrament. Wherefore, vnlesse there be a body to be washed, & except there be communicants to partake the Supper, there can be no Sacrament. This appeareth by the words of God to *Abraham* ^b giuing vnto him circumcision, saying, *Every male-child* ^b Gen. 17. 12. *of eight daies old shall be circumcised.* This also appeareth in the words of Christ speaking of baptisme, and charging the ^c Apostles to baptize the nations in the name of the father and of the son, & of the Holy-ghost. Where he teacheth, that it is not sufficient to take water, but there must be a washing. So, when he speaketh of his supper ^d he saith, *Take* ^d Math. 26. 26. *ye, eate ye, drinke ye:* so that there must not only be bread, but giuing, taking, and eating: there must not only be wine, but giuing, taking, and drinking thereof.

This truth being evidently deliuered, let vs see how it Vse. 1. may be profitably applied. First of all, must the Sacraments necessarily be receiued? Then it teacheth that the 2. Sacraments without their lawfull vse are no sacraments at all: they are no signes of grace, if they be not vsed. This condemneth the keeping, reseruing, holding vp, and carying about with pompe and ostentation the Lords supper, offering vp, kneeling downe vnto, and adoring a piece of bread: all which are horrible prophanations of that comfortable Sacrament, whereby the people is robbed and depriued of a precious part of their peace in Christ. The bread feedeth not the body, reuiueth not the spirits, strengthneth not the heart, by looking and gazing vpon it, by touching and handling it, but by eating, digesting, and feeding vpon it: so doth the sacrament strengthen faith, not by reseruing and keeping it, but by vsing and receiuing of it. For sacramentes are adtions not dumbe shewes. Christ saide not, *Heare ye, see ye, gaze ye on, but baptize ye, eate ye, drinke ye, doe ye this in remembrance of me.*

farre throughlye faile

Secondly, are the receiuers an outward part of the Sacrament? Then the persons that are to receiue must know, that

that diuers duties are to bee done and performed of them.

what must y^e receive
 The persons then that are to receiue, must ioyn with the Minister in prayer, in quickning their faith in the couenant and promises of God, beholding the former works of the Minister, blessing, breaking, pouring out, and distributing, ratifieng them in their harts, and lastly by receiuing and applying to themselues the visible signes. For as we haue shewed, if the words of baptism should be rehearsed ouer the water, and no person to be present to be baptized, it is no baptism: so if the words of institution in the supper should be spoken and repeated without eating, without drinking, without receiuing, it were no Sacrament. Wherefore, we must all learne to detest the absurd opinion of *Bellarmino* and other procters of the Romish religion, which teache that the breade and Wine being once consecrate, whither they be receiued or reserved, whither they bee distributed to be eaten and drunke, or whether they be kept in boxes and vessels of the Church, for daies, moneths, and long times; and carried solemnly in procession: are notwithstanding still the Sacrament of the body and bloode of Christ. Against which dotage wee spake in the former vse, and shall speake more in the third booke following.

* *Bellar. de
sacram. Eu-
char. lib. 4.
cap. 2.*

Book. 3. ch. 6
Vsc. 3.

1 Cor. 10. 1.
2. 3. 5.

Math. 3. 7. 8.

Lastly, if the receiuing be an outward part, then we are not to rest in the outward participation, for so farre went *Iudas* in the Pasche: so farre went *Simon* that forcerer in baptism: and so farre went the *Israelites*, as the Apostle sheweth. *They were all baptized vnto Moses in the cloud and in the sea: they did all eat the same spirituall meat, and did all drink the same spirituall drinke, &c.* yet with many of them was not god pleased, but they were overthrowne in the *Wildernesse*. And therefore *Iohn Baptist* said to the *Pharisees* and *Saducees*, when he saw them come to his baptism, *O generation of vipers, who hath forewarned you to flee from the anger to come, bring forth the therefore fruit worthy amendment of life.*

Now our righteousness must exceede the righteousness of the *Scribes* and *Pharisees*, if wee would enter into the king-

kingdome of heauen. Let vs all therefore haue this profitable meditatioⁿ, so often as we deale with the Sacraments and come vnto them: we must looke further then to the outward sight, we must consider more then the externall signe, otherwise as we approch without preparacion, so we depart without edification. And thus much of the foure outward parts of a Sacrament, to wit, the minister, the word, the signe, and the receiuer.

Chap. 8.

Of consecration.

BEfore we proceede to the inward parts of a Sacrament, answerable to the outward by a fit proportion: it shall not be amisse in this place to speake somewhat of the Consecration of a sacrament.

1. First wee must consider what it is: for the truth being knowne, it will cast downe errour, as the light scattereth the darknesse. To consecrate then is to take a thing from the ordinary and common vse, and to appoint it to some holy vse. This therefore is Consecration, sanctification, and dedication of the outward signes, to apply them to an holy purpose. This is done, partly by the minister, partly by the people, and partly by them both. The minister taketh the water in Baptisme, which signifieth the blood of Christ, and he poureth it on the person of the baptized: he taketh the bread in the Lords supper, and breaketh it, he taketh the wine and poureth it out, he deliuereth them both: the people take and receiue, they eate and drinke in remembrance of Christ: and both minister and people ioynen praier and thanksgiuing vnto God the father for the mistery of our redemption accomplished by Christ our sauour, so that the sacrament is consecrated by the whole action of the minister and people together. This maketh the difference betweene common water and the water in Baptisme: this maketh the difference betweene

What Consecration is.

1. Same

2. Same

that diuers duties are to bee done and performed of them.

what must be receiued
 The persons then that are to receiue, must ioyne with the Minister in prayer, in quickning their faith in the couenant and promises of God, beholding the former works of the Minister, blessing, breaking, pouring out, and distributing, ratifieng them in their harts, and lastly by receiuing and applying to themselues the visible signes. For as we haue shewed, if the words of baptism should be rehearsed ouer the water, and no person to be present to be baptized, it is no baptism: so if the words of institution in the supper should be spoken and repeated without eating, without drinking, without receiuing, it were no Sacrament. Wherefore, we must all learne to detest the absurd opinion of *Bellarmino* and other proctors of the Romish religion, which teache that the breade and Wine being once consecrate, whither they be receiued or reserved, whither they bee distributed to be eaten and drunke, or whether they be kept in boxes and vessels of the Church, for daies, moneths, and long times; and carried solemnly in procession: are notwithstanding still the Sacrament of the body and bloode of Christ. Against which dotage wee spake in the former vse, and shall speake more in the third booke following.

* Bellar. de
 sacram. Eu-
 char. lib. 4.
 cap. 2.

Book. 3. ch. 6

Vsc. 3.

1 Cor. 10. 1.

2. 3. 5.

Math. 3. 7. 8.

Lastly, if the receiuing be an outward part, then we are not to rest in the outward participation, for so farre went *Iudas* in the Passeouer: so farre went *Simon* that forcerer in baptism: and so farre went the *Israelites*, as the Apostle sheweth. *They were all baptized vnto Moses in the cloud and in the sea: they did all eat the same spirituall meat, and did all drink the same spirituall drinke, &c.* yet with many of them was not god pleased, but they were overthorne in the Wildernesse. And therefore *Iohn Baptist* said to the *Pharisees* and *Saducees*, when he saw them come to his baptism, *O generation of vipers, who hath forewarned you to flee from the anger to come, bring forth therefore fruit worthy amendment of life.*

Now our righteousness must exceede the righteousness of the *Scribes* and *Pharisees*, if wee would enter into the king-

kingdome of heauen. Let vs all therefore haue this profitable meditatioⁿ, so often as we deale with the Sacraments and come vnto them: we must looke further then to the outward sight, we must consider more then the externall signe, otherwise as we approch without preparacion, so we depart without edification. And thus much of the foure outward parts of a Sacrament, to wit, the minister, the word, the signe, and the receiuer.

Chap. 8.

Of consecration.

BEfore we proceede to the inward parts of a Sacrament, answerable to the outward by a fit proportion: it shall not be amisse in this place to speake somewhat of the Consecration of a sacrament.

1. First wee must consider what it is: for the truth being knowne, it will cast downe errour, as the light scattereth the darknesse. To consecrate then is to take a thing from the ordinary and common vse, and to appoint it to some holy vse. This therefore is Consecration, sanctification, and dedication of the outward signes, to apply them to an holy purpose. This is done, partly by the minister, partly by the people, and partly by them both. The minister taketh the water in Baptisme, which signifieth the blood of Christ, and he poureth it on the person of the baptized: he taketh the bread in the Lords supper, and breaketh it, he taketh the wine and poureth it out, he deliuereth them both: the people take and receiue, they eate and drinke in remembrance of Christ: and both minister and people ioynen praier and thanksgiuing vnto God the father for the mistery of our redemption accomplished by Christ our sauour, so that the sacrament is consecrated by the whole action of the minister and people together. This maketh the difference betweene common water and the water in Baptisme: this maketh the difference betweene that
- What Consecration is.
1. saw
2. saw
- F that

that bread and wine of the Supper, and the bread and wine which is vsed for ordinary meate and drinke. True ^{m.} it is, in nature, in essence, in substance there is none: but ^{our me.} in the ende and vse. Common water we vse for the washing of our bodies: but the water in Baptisme is sanctified by prayer to an other vse, to be a signe of the cleansing of the soule. Bread and wine at mens tables in their houses are set before them for the nourishment of their bodies: but at the Lords Table they are ordained of God to an higher and holier vse, euen to be signes of the bodye and blood of Christ. This is noted by the *Euangelistes* and by the Apostle *Paule*, that ^b the Lord Iesus before he brake the bread and gaue it, he blessed and gaue thanks to his father, that he had appointed him to be the redeemer of the world, and giuen him authority to institute this Sacrament in remembrance of his death and passion. For whereas the *Euangelist Mathew* saith, *he blessed*: the other by way of exposition say *He gaue thanks*: so that the blessing heere spoken of, is *Giving of thanks*, which also appeareth compared ^d with *Ioh. 6. 11*. And the Apostle saith, ^c *Euery creature of God is good, if it be receiued with thanksgiuing, for it is sanctified by the worde of God and prayer*. We see then that Consecration is, when a thing is separated from a common and ciuile vse to a more special vse, which is done by ^f the authority of the worde, and by the vertue of prayer, whereby it hath his full force, power, and vertue.

^b Math. 26. 26.

Mar. 14. 22.

Luc. 12. 19.

1 cor. 11. 24.

^c Luc. 9. 16,

^d Ioh. 6. 11

^e 1. Tim. 4.

no. 4

^f *iustin. in*

apoll. 2,

Vse. 1.

The knowledge of this point, serueth to cleere our doctrine, and to overthrow sundry errors of the church of *Rome*. First, it sheweth that we hold & teach a consecration, that is, a sanctifying of the water in Baptisme, and of the bread and wine in the Lords supper, by the word, by prayer, and by thanksgiuing. The bread & wine are changed, not in nature, but in quality: not in substance, but in vse: not in essence but in the end: not by force of certaine words, but by Christs institution. We acknowledge and confesse a consecration, not a conuersion: a sanctification of the signes, not a transubstantiation of the substance into the

the body and blood of Christ. He blessed and praised his father as mediator of the Church, for the mystery of the redemption of mankind: and hee blessed the creatures, *1 cor. 10, 16*, that they might be effectual signes, and serue for the confirmation and increase of our faith.

Secondly, we are taught, that consecration is not a magical charme and incantation by force of certaine wordes, as though these words *This is my body*, being murmured and spoken ouer the bread, and *This cup is the new testament in my blood* whispered ouer the wine, did fully finish a consecration, and made the elements to be immediately changed into the body and blood of Christ, without any other obseruing of the institution. And hence it is, that the forme of Christs giuing of thanks is not set down by any *Euangelist*, because our corruption and superstition is so great, that if we had the words, we would ascribe power & force to the words, syllables, and letters, and therefore the manner of his thanksgiuing is pretermitted. This inclination of the hart is apparently seene in the *Romish* church, who ascribe efficacy & operation to the pronouncing of certain words, which is a part of sorcery and a part of witchcraft. Whereas we auouch, that the whole action of taking, breaking, pouring out, distributing, eating, drinking, praying & rehearsing the institution of Christ, are the consecration, that is, the separation of these creatures to this vse.

Thirdly, if after the Sacramentall actions, if after thanksgiuing to god, if after prayer, that we may vse the creatures to the confirmation of our faith, there do follow consecration, sanctification, and change of the elements to another vse: then the power, effect, and working of the Sacrament dependeth not vpon the intention of the minister, & therefore the *h* popish opinion is to be refused and reprooued, *h concil. Trident. sess. 7, can. 11.* that holdeth it to be no Sacrament, if the minister haue not an intent and purpose in the ministracion thereof, at least to do that which the church doth, that is, to consecrate the elements and to make a Sacrament. If his mind be not on his matters, & his hart on his busines in hand, they hold it can be no Sacrament. For otherwise faith *Bellarmino. lib. 3, cap. 27.*

If a priest should read the Gospell at the table of prelates and religious men, and in reading should pronounce these words, *This is my body, this is my blood*, then all the bread and wine vpon the the table should be consecrate and changed into Christs body and blood: which is not so, because his intent is wanting. Againe, if a father should lead his sonne to the bath, and there dip him in the water, And say *I wash thee in the name of the father*, and though he shinke nothing of Baptizing him, yet it should bee baptisme, if an intent of baptizing were not required. But I would gladly haue him answere this question: what if a father should intend Baptisme by dipping his child in the bath, whether that were baptisme or not? Or suppose the priest we spake off, reading at the prelates table, should haue a mind and meaning to consecrate all the bread and wine vpon the table. must it of necessity be a Sacrament, and reall change of all? Or admit the former priest being in the saide prelates wine seller, supposing himselfe to be in the Church and to stand at the alter, should pronounce there words of consecration with a purpose and intent to make a sacrament, should all the wine in that seller be turned into the blood of Christ? Or if he being in a bakers shoppe should there solemnely say, *This is my body* with the foresaide resolution, should all that bread be changed into the body of Christ? Let them speake plainly, let them tel vs directly what they hold. I thinke they will not say so: I am sure it is not so. For other things are wanting, that are needefull in this matter. We haue shewed, that a Sacrament is not made by bare pronouncing of certaine wordes, ascribing force to them after the manner of enchanter, but the whole institution of Christ must be obserued,^k there must be distributing and receiuing, there must be praier and thanksgiuing; and from the vse of these followeth Consecration: all which are wanting in the former examples & suppositions, there is no taking, no breaking, no distributing, no pouring out, no receiuing, no praying, no thanksgiuing. We see touching the word of God, with what intent

Follow
^k The Sacrament dependeth not vpon the intention of the minister.

intent and vnder what pretence soeuer ¹ it be preached, ¹ Phil 1. 18.
 if the minister teach Christ crucified, howsoeuer he be af- ^{Math 23. 2. 3.}
 fected, it may haue his effect in the heart, and worke faith
 in the hearer: so is it in the Sacramentes, they haue their
 efficacy and operation howsoeuer the hart of the minister
 be disposed. And as *Isaac* intended not to blesse *Iacob* but
Esau, ^m yet it hindered not the purpose and determination ^m Gen. 27. 1.
 of God: so the corrupt intent, the wandering imaginati- ^{4. 33.}
 on, and rousing conceits of the minister, cannot hinder the
 blessing of god in the sacraments, being his own ordināces.
 For the force of the Sacrament dependeth no more vpon
 the intention of the giuer, then it doth vpon the intention
 of the receiuer. Againe, if the right receiuing of the Sa-
 crament depend vpon the intent of the minister: what
 assurance can any man haue, that hee hath euer receiued
 or shall euer receiue a Sacrament? What perswasion can
 we haue in our hearts that we euer were baptized? What
 knowledge that we were euer partakers of the body and
 blood of Christ in the supper of the Lord? Doth not
 this leaue vs vncertaine and vnseled, without comfort,
 without fruite, without benefit by comming to the sacra-
 ments, and setteth the poore distressed consciences of men
 vpon the rack? Alas, we cannot know the hart and vnder- ⁿ 1 Cor. 2. 11.
 stand the intentes thereof, *For what man knoweth the things*
of a man, saue the spirit of man which is within him? Furthermor, +
 were not this harde dealing and extream cruelty in God,
 to hang the saluation of men vpon the pleasure of the mi-
 nister, whereby our faith and saluation shall alwaies be
 doubtfull? and should it not be vniust in God, to make
 the euill of the minister to hurt the receiuer? To draw to
 an end of this question, ^o the aduersaries themselues con- ^o Bellar. lib. 1.
 fesse, that the church cannot iudge of things that are in- ^{de sacra. c. 28.}
 ward: whereupon we frame this reason, If the church can-
 not iudge of things inward, then it cannot iudge of the in-
 tent of the minister: but they confesse it cannot iudge of
 inward things, therefore not of the intent of the minister,
 and consequently although they be present at the action,

they remained doubtful of consecration. Wherefore, *Bel-
larmine* foreseeing the inconuenience and absurdity of this
vnreasonable and vncomfortable assertion, confesseth that
¶ *Bellar, lib. 1, de sacra, c. 27.* if one of their masse-priests in his ministrati-
on, do as the church of *Genewa* doth, it sufficeth to make a Sa-
crament effectuell and of force. This is the confession of
a knowne and sworne enemy: Whereby we see, that how-
soeuer they say we haue no ministers, no ordination, no
consecration, no church, that our sacraments are no better
then the feasts of *Ceres* and *Bacchus*, and lay many false ac-
cusations to our charge, that the Supper of the Lord with
vs is no Sacrament, but a bare signe without grace, with-
out effect, without vertue: yet they are constrained to con-
fesse and yeald thus farre, that if a Masse-munger purpose
to do as the reformed churches do, his doing is effectuell,
and the Sacrament is good. The effect of this point is
this, that if we desire to be comforted and assured of Gods
fauour when we come to his supper, wee must not hang
the profit of his ordinances vpon the weake and vnstable
foundation of Popish intentions. Thus ¶ much of conse-
cratiop.

¶ See more

Book, 3. c. 7.

CHAP. 9.

Of the first inward part of a Sacrament.

He outward parts of a Sacrament haue hi-
therto bene declared, by a diligent per-
fourmance whereof consecration is per-
formed: now the inward parts follow to
bee considered, and handled of vs, in
which the very soule and life of the Sacra-
ments consisteth. For the outward partes profit nothing
without these, as the word profiteth nothing, except the
inward and true husbandman giue the increase according

10

god is true inward
husband.

to the Apostles words, ^a He that planteth and he that watereth ^a 1 Cor. 3. 7, is nothing; but God that giueth the increase: so the force of the Sacramentes is to be looked for, from the creator that did institute them. Peter saith, ^b Baptisme doth saue vs, ^b 1. Pet. 3. 21. but he addeth, not *Whereby the filth of the flesh is washed away,* but *in that a good conscience maketh request to God.* So the Apostle Paule teacheth, that ^c Bodily exercise profiteth little, ^c 1 Tim. 4. 8. but *Godlinesse is profitable to all things:* so the outward signes profiteth little, but the inward parts being applyed and receiued, are profitable to all things.

Behold the creatures which God vseth, as instruments ⁿ of his mercy toward vs, the Sunne, the Moone, the Starres, . fire, water, herbes, and such like: wee ought not to put any confidence in them, nor admire them as first and chiefe causes of any benefits. So our trust ought not to be in the outward signes though ordained of God as holy *outward signes ordained of God.* ⁺ helps vnto vs (which were to conueie his glory to them) but our faith must be lifted vp to God being the author of the Sacramentes, and the creator of all things. The ⁿ inward parts of a Sacrament are such inuisible and heauenly things as are signified vnder the earthly and outward parts. We heard before, the outward partes of a Sacrament to be these, the minister, the word, the signe, and the receiuer: so the inward are ^d foure in number, answerable to the outward, to wit, 1. God the father ^d What are the inward & inuisible parts of a Sacrament. 2. Christ. 3. the faithfull. Now there is a notable proportion and worthy agreement betweene the outward parts of a Sacrament, and the inward partes, ^e these resembling each other, as ^e The proper relation between the parts. one face answereth another in the waters. For euen as the minister by the word, offereth and applyeth visibly the outward element and signe to the body of the receiuer: So GOD the father, by the spirit, offereth and applyeth IESVS CHRIST inuisibly to the faithfull receiuer. This is ⁿ the resemblance and likenesse betweene the externall and internal parts: whereby we see, that God the father is . . 1 represented by the Minister: the spirit, by the word: christ, 2 . 3 by the outward element: and the faithful receiuer by the 4 out-

The first inward part of a sacrament is god the father.

outward receiuing. The first inward part is god the father, offering and applying Christ and his sauing graces to the faithfull. The minister offereth and deliuereth the outward signes to the receiuers, and can go no further: herein he representeth God the father, who offereth Christ to all, albeit the reprobate receiue him not. He doth not dally and deale falsly with vs, but truely offereth in the sacramentes Christ with all his giftes and benefits, if we haue handes to receiue him, he is giuen to vs.

Vsc. 1.

The vse of this doctrine is, first of al to distinguish between God and the minister: the outward signes are giuen by the hands of the Minister, whether he be good or euill, but the truth and substance of the sacraments is giuen by God the father. Whosoeuer confoundeth these partes and workes, robbeth God of his glory, depriueth himselfe of the grace of Christ offered, and maketh flesh his arme. Wherefore, as the workes of God and of the Minister are distinct, so must these parts remaine distinguished, howsoeuer to the faithfull they are not separated and sundred, as in the publishing and preaching of the gospel, the Minister speaketh vnto the outward man, and the sound thereof entreth into the eare, but it is God that openeth the hart and speaketh to the conscience of the faithfull hearer.

1 act. 16. 14.

Lydia.

Vsc. 2.

Secondly, it serueth to strengthen our faith and help our weakenes when we come to the sacrament. So often as we see the ministers of God appointed by him, deliuering the signes and setting them a part to their ends for which they were ordaind: we must behold with the eie of faith, god the father offering his sonne to those that can receiue him. For if wee come aright, we may assure our owne heartes, that what the Minister doth outwardly, the same the father performeth inwardly, then which there cannot be a greater comfort. Let vs therefore behold with our eyes, the Sacramentall rites: let vs heare the promises that God maketh vnto vs: God the father wil verifie them, who hath sealed vp his sonne vnto vs. *My father giueth you that bread from heaven.* He will as surely giue Christ, as the minister deliuereth the

1 iohn. 6. 32.

the bread and wine. Albeit the sacraments should be ministred by some hypocrite and wicked man: yet they haue as much force and as a great efficacy, as if they were ministred by faithfull and godly men. The vertue of the sacramentes hangeth vpon the minister no more, then the goodnesse of seed dependeth vpon the sower: which if it light in good ground, will bring forth plentifull fruit, albeit it be sown of an vngodly and vnskilfull man.

Chap. 10.

Of the second inward part of a Sacrament.



hitherto of the first inward part: ^a The second the second part of a sacrament is the holy spirit, as *Math. 3. Hee shall baptize you ^b with the holy ghest and fire.* So in Christes Baptisme, when he was baptized and prayed, the ^c holy-ghost descended in a visible shape like a Doue vpon him. And ^d By ^e one spirit we are all baptized into one body, whether we be Iewes or Gracians, whether we bee bond or free, and haue bene all made to drinke into one spirit. And the Apostle layeth down the circumcision of the hart by the spirit: *He is a Iew which is one within, and the circumcision is of the heart in the spirit.* So the same Apostle *Tit. 3. 5. 6.* According to the mercy of God he saued vs by the washing of the new birth, and the renewing ^e of the Holy-ghost which he shed on vs abundantly through Iesus Christ our sauour. Nothing can be fruitfull and profitable without his gracious worke in vs, he worketh and setteth the word of promise in our hearts, and therefore we must necessarily hold the blessed spirit to an inward part of the Sacrament.

Now let vs proceed to the vses of this point, being the second inward part. Is the spirit of God the sealer vp of the ^f Vse. 1. promise

^a The second part of a Sacrament is the holy spirit.

^b Math. 3. 11.

^c Luc. 3. 22.

^d 1. Cor. 12. 13

^e Rom. 2. 29.

^f Tit. 3. 5. 6.

Eph. 1. 13.

promises after that we beleue according to the doctrine of the Apostle. *After that ye beleued, & ye were sealed with the holy spirit of promise?* then as often as we heare the promise vttered by the Minister, it confirmeth vs that the father by his spirit woorketh the same in our harts. The Water in baptisme, cannot by any force and vertue inherent in it, wash our consciences from dead workes to serue the liuing God, as it hath power to wash away the filth and corruption of our bodies. The bread and wine in the Lords supper haue no inherent strength to nourish the soule to eternall life, as they haue to strengthen the body: they are instruments of the Holy-ghost, who worketh by them to the great comfort of the faithfull. Grace is not contained and shut vp in them, as water in a vessell, or as a medicine in a boxe: the spirit helpeth our infirmities, sealing vppe to our consciences the fruite of the word that is heard and of the Sacramentall signes that are seene.

Vse 2

Isa. 55. 11.

Againe, is the spirit of God an inward part of the Sacramentes? then we must learne and remember, that wee can neuer heare the worde or receiue the sacraments with fruite and comfort, without the speciall assistance and inward operation of the spirit of God. Therefore the Prophet ioyneth the spirit & word together. *I will make this my covenant with thee (saith the Lord) & my spirit that is upon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed from henceforth and for ever.*

Act. 16. 14.

1 Ioh. 2. 27.

A man indeed hath power to heare the word and to receiue the sacramentes, his will is free in these outward workes: but he hath no power or strength to do them with profite and comfort, except it be giuen him from aboue. Though we heare neuer somuch, though wee communicate neuer so often, the spirit must open our hearts, as he opened the hart of *Lydia*. So 1 Ioh. 2. *that anointing which ye receiued of him dwelleth in you, and ye neede not that any man teach you, but as that same anointing teacheth you of all thinges,* and

and it is true and is not lying. Likewise Act 10. Peter preached the Gospell to *Cornelius* and his household, and while he yet spake to them, *The Holy-ghost fell on them all which heard the word.* So also the Apost. being sent out with their commission, and commanded to preach the Gospell to every creature, it is noted that they went forth, and preached euery where, and the Lord wrought with them, and confirmed the word with signes that followed. And Ioh. 14. *The comforter, which is the Holy-ghost, whom the father wil send in my name, he shal teach you all thinges and bring all thinges to your remembrance which I haue told you.* Pharaoh often heard *Moses* and *Aaron*, but he harkened not, but hardned his heart, because there was no inward touching or teaching of the spirit. *examp^l.*

Act. 10. 44.

Mar. 16. 20.

Ioh. 14. 26.

Deut. 29. 2.
3. 4.

The Israelites had heard and seene the wonderfull things of God, yet they profited not in faith, in repentance, in regeneration: and the reason is rendered, *Deut. 29. Yee haue seene all in that the Lord did before your eyes in the Lands of Egypt vnto Pharaoh and vnto all his seruants and vnto al his Land, the great tentations which thine eyes haue seene, those great mycacles and wonders: yet the Lord hath not giuen you an hart to perceiue, and eyes to see, and eares to heare vnto this day.* When we come to heare the word, which is a word of power, of life, and of saluation, when wee come to receiue the sacramentes, which are signes of Gods graces, and seales of his promises, we see many returne as ignorant, peruers, corrupt, forward, rebellious, hard-hearted, and disobedient as they came to these ordinances of God: and whence cometh this? How falleth it out? And what may be the reason heereof? Surely it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy, who giueth eyes to see, eares to heare, and heart to vnderstand, to whom he thinketh good in heauenly pleasure. *admon.* Wherefore our duty is, seeing the naturall man perceiue not the things that are of the spirit of God, to pray vnto him

Luc. 13. 24.

Rom. 9. 16.

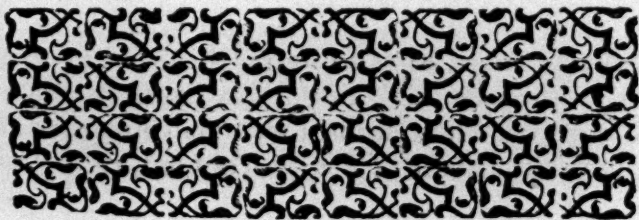
him to giue vs wisdom to see our corruptions, blindness, ignorance, and hardnesse of hart.

Vlc. 3.

• Against ana-
baptists de-
pending on
reuelations.

Thiridly, doth the spirit worke in vs by the word? Are the word and spirit ioyned together? And doth he teach vs by means of the word and Sacra, then we must not separate the spirit from the worde and Sacraments, as the *Ana-*
baptistes do, ° which depend vpon reuelations, and inward inspirations, vpon priuate motions and diuine illuminations without the word. They will not be taught by the word, they will not be strengthened by the Sacramentes: but take away the vse of both, following their owne foolish fantasies and deuillish dreames. They boast of the spirit of God, and are led by the spirit of the deuill. Wee must for our direction and practise learne, that as to rest vpon the spirit without the word is phantasticall and hereticall, and the mother of all errors: so the word and sacraments without the spirit are no better then a dead carcasse without life, an empty sound without substance, a naked shew without truth, an empty casket without the treasurer and therefore we must knit them together, and assure our selues that the spirite speaketh evidently in the scriptures, the spirit worketh effectually by the Sacramentes, and the spirit helpeth our infirmities to profit by them.

Chap.



CHAP. II.

Of the third inward part of a Sacrament.



Hus much we haue spoken touching the holy spirit, being the 2. inward part: the third inward part ^a is Iesus Christ crucified, the very subiect & substance of all Sacraments. He was represented by circumcision and the pascall lambe: and

^a Christ is the 3. inward part of a Sacrament.

he is represented in Baptisme and in the Lords supper. When we receiue the outward signes, God the father offereth his sonne and all his graces with him, to confirme our faith therby. The signe is but a figure and token: Christ is the truth and substance. This we shewed before, *Ch. 2.* in the discription of a sacrament, that therein Christ and all his sauing graces are truly offered, sealed vp, and given to the faithfull that belecue in his name. Heereunto cometh the doctrine of the Apostle, where hee teacheth that the Iewish Sacramentes being in the truth of them the same with ours, did signifie ^b Christ, for *They dranke of the spirituall rocke that followed them, and that rocke was Christ.* So he doth teach elsewher, that by Baptisme we ^c put on Christ, we are buried into his death, and are planted ^d into the similitude of his resurrection. Wherefore, this is the vse and end of the sacraments, to lead our faith to the onely sacrifice of Christ once offered vpon the crosse, as to the onely ground-woke and foundatio of our saluation: as touching the other Sacrament, the same Apostle sheweth, that the breaking of the bread sealeth vp the communion of his body, and the pouring out the wine the communion of his blood. So then, this is an euident, plaine, & manifest truth, confirmed by testimonies of the Scripture, that Christ is the matter and substance of a sacrament.

^b 1 cor. 10. 1. & 3. 4. 5.

^c Gal. 3. 27.

^d Rom. 6. 4. 5.

^e 1 cor. 10. 16.

Heereby, we gather great strength of faith. If Christ be Vse. I. offered withal his merits, then let vs lay hold vpon him and

not

not let him go : let vs stretch forth the hand of faith, and receiue him into our harts. Wherefore, when Satan assauleth vs, touching our faith in christ and affiance in his promites, perswading vs we are not elected, iustified, and indued with faith, & therby seeketh to cut off our hand from aplying, or to blind our eie from looking vpon the brazen serpent, that
 + is, *Christ sitting at the right hand of his father* : let vs run vnto him, let vs hunger and thirst after his righteousnes, let vs acknowledge him to be our wisdom, our rightioutnes, our sanctification, and redemption, and let vs looke for our saluation from him and in him. What though our faith be frail and weak? What though it be as a graine of a Mustard seede, which is very little and small? What if it be but as the groth & strength of a child, which is ready to fal except he be staid
 & vp? yet this weak, this smal, this little, this fraile, this feeble faith, is able and sufficient to ingraft vs into christ. A child taking a staffe in his hand, is able to hold it, as truly though not as strongly as a man: so if we lay hold vpon
 + christ by faith, though we doe it with many wantes, and much weaknes, yet it shal serue and suffice vs to saluation.
 For God looketh not so much to the perfection as to the truth of faith, neither so much to the measure as to the manner of our belecuing. Euen as ^f the blinde man in the Gospell, when he beganne to perceiue the mouing of men, and saw them walking as trees, when yet hee could not discern their bodies, did as truly and certainly see them as other did, though not so cleerely, plainly, and distinctly : So when we haue the least sparke of faith, it will
 as truly assure vs of our saluation as a stronger.

f Mar. 8. 24.

The poore prisoner that lieth in a deepe and darke dungeon, may as wel discern the light of the Sunne at a little hole and creuisse, as he that walketh in the open ayre, so albeit wee bee compassed about with ignorance, doubtinges, Weaknes, and manyfolde fraylties of the fleshe, yet by a dimme light and sighte of faith, wee may certainly apply vnto vs the mercies of GOD and the merits of Christ, as well as if we had a strong and perfect per-
 swa-

swasion of our election & saluation before the foundations of the world. Thus we see, howsoever the faithfull may be afflicted, yet & they are not distressed: though tempted, yet not ouerwhelmed: though cast down, yet they perish not, For ^h this is their victory that hath overcome this world, euen their faith, whereby they apprehend Iesus Christ, who is offered of GOD the father in the Sacramentes to all the faithfull.

2. cor. 4. 8. 9

1. Iohn. 5. 4.

Againe, if Christ be giuen vs, how should not the father with him giue vs all things also? as the ⁱ Apostle concludeth. If God spared not his owne sonne, but gaue him for vs all to death: how shal he not with him giue vs all things also? when we inioy him we inioy all things: if we want him it is nothing, though we abound in all things else. Wherefore, when the father gaue him for vs, it is more then if he had giuen to us heauen and earth. For hauing right and interest in him, we haue possession of all things, his righteousness, his sanctification, his obedience, his innocency, and whatsoeuer he hath is made ours. He that hath Christ who is the Lord of all, cannot doubt but he is made partaker of that which is his. He that hath Christ who is heir ^k of all things, may assure himselfe to be made fellow ^k heire with him.

Vse 2

Rom. 8. 31.

1. cor. 1. 30

Heb. 1. 2.

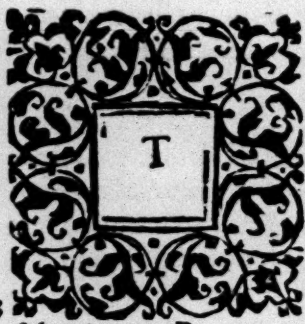
This is it the ⁱ Apostle saith. Let no man reioyce in men: for all things are yours, whether it be Paule or Apollos, or Cephas, or the world, or life, or death, whether they be things present, or things to come, euen all are yours, and ye Christs, and Christ Gods. When a parcel of ground is purchased and made ours, thereby the profit and commodity thereof is made ours also: so when christ by the free donation of god the father is giuen vnto vs, his righteousness and obedience becommeth wholly ours together with him. He then that hath christ, hath all thinges: he that hath not christ, hath nothing, howsoever he thinke himselfe to be something.

1. Cor. 3. 21. 22. 23.

Chap. 12.

Of the fourth inward part of a Sacrament.

* The last inward part of a sacrament is the faithfull receiver.



^b Rom. 14. 23
^c Heb. 11. 6.

^e Iohn 17. 12.

^d act. 5. 4. 9.

^a act. 15. 9.

^f act. 8. 23.

^g Heb. 4. 2.

He a last inwarde part of a Sacrament is the faithfull receiver, desiring, apprehending, receiuing, hungering and thirsting after Christ. There ^{is} required a faithfull receiver, if wee woulde receiue Iesus Christ, faith must of necessity goe before, without this there is no iustification, without this, there is no saluation, as Rom. 14. *Whatsoener ^b is not of faith, is sinne.* And Heb. 11. *Without faith it is vnpossible to please God.* Iudas executed the function of an Apostle, he was partaker of the Passeouer: yet he ceased not to remaine an Hypocrite, a deuill, and the child of perdition, ^c that the scripture might be fulfilled. Neither was he bettered or sanctified by that sacrament, or by the vse therof *Ananias* and *Sapphira* his wife, ^d being in the number of Disciples, wer no doubt baptized of the Apostles, and had also receiued oftentimes the Lordes supper, yet they continued in their wickednes, lyinge, and hypocrisie, the sacrament did not take away their wickednes, nor giue them a iustifying and sauing faith, ^e which purifieth the hart by repentance and woorketh newe obedience in the soule. The like we haue said of Simon the forcerer, ^f who albeit he were baptized, yet remained in the gall of bitternes, and in the bond of iniquity. Wherefore, the Apostle teacheth, that the worde profited not, ^g *because it was not mingled with faith in those that heard it.* If the signes be receiued without faith, they hurt: not that Gods giftes and ordinances hurt of themselues, but not being receiued aright, they hurt through our sin and default. As the worde not receiued by faith is an empty sound without force: so the sacrament is an vnprofitable and a naked shew without sub-

substance. Wherefore, the Sacraments in regard of the vn-
beleeuers and vngodly are no Sacraments to them, because
to them they are not seales of the righteousnesse of faith.
True it is, they remaine Sacraments, in respect of God who
offereth his owne sonne, but they lose their strength and
force toward the vnfaitfull, that do abuse and contemne
them, ^h as the Apostle expressely teacheth, *Circumcision veri-* ^h Rom. 2, 25
ly is profitable if thou keepe the law: but if thou be a transgressor of
the law, thy circumcision is become uncircumcision, the same
Apostle speaketh of such ⁱ as vsed the Lords Supper with- ⁱ 1 cor. 11, 20
out true godlinesse and due preparation, saith, *This is not to*
eate the Lords Supper, denying that to be, which was not
done as it ought to be.

Wherefore, seeing the right vse of the Sacraments is, ^{Vsc. 1.}
when such as are truly conuerted vse them aright, we
learne diuerse instructions that flow & follow from hence.
First, that the reprobate (though God offer the whole Sa-
crament to them) doe receiue the signes alone without
the things signified: they haue the bare title without the
thing, the vanishing shadow without the body, the out-
ward letter without the spirit, the empty box without the
oyntment, and the creature without the creator. They are
washed with the element of water, but not with the grace
of regeneration. They eate the bread and drink the wine:
but they are not partakers of the body and blood of Christ
Iesus to saluation. They eate ^k the bread of the Lord, but ^k *Panem domi-*
they eate not the bread and the Lord: because the signe, ^{ni, non panem}
without the right and holy vse thereof, is not an available ^{dominum. Au-}
Sacrament to the receiuer of it. Wee see therefore the ^{gust, hom, in}
wicked partake not CHRIST, although they partake the ^{Ioh. 6, 5,}
signes of Christ, ¹ as they that found his clothes, but mis- ¹ Ioh. 20, 6, 7,
sed his body.

Secondly, we see heereby, that the elect ordained to e- ^{Vsc. 2.}
ternall life, but not yet called and conuerted to the Lord, &
to the obedience of his will, though they come often to the
sacraments: yet do in like manner receiue the bare signes
without the things signified, because as yet they want faith

Vsc. 3.

and repentance. What then? Do they nothing differ from the reprobates? In this they differ not for the present time from the reprobate. Notwithstanding, that receiuing of the Sacrament which for the time present was vnfruitfull and vnprofitable, shall after in them haue his good effect, as the corne that lieth long couered in the earth, at the length doth come vp and florish. For the Sacrament receiued before a mans conuersion, is afterward to the belecuer and penitent sinner ratified, and so becommeth profitable: wherby the vse of the Sacrament, which before was vtterly voide and vnlawfull, doth then become lawfull and comfortable, as we see in the word heard without fruit & faith by an vnbelecuer, is made a word of saluation afterward when he is conuerted. Lastly, the elect already conuerted and sanctified by the spirit of God, do to their profit, comfort, and saluation receiue both the signe and the thing signified together: yet so, as that for their vnworthy receiuing thereof (which hapneth through their manifold infirmities and often relapses into sin) they are subiect to temporal punishments for the destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus, ^m *For this cause many are sicke and weak among you, and many sleeps: for if we would iudge our selues, we should not be indged of the Lord.* Where the Apostle teacheth, that God brought a iudgement vpon his owne house, and punished this church with weakenes, sicknesse, and death it selfe, for their vnreuerent, vnworthy, and disordered receiuing of the Lords Supper. Although, many among them (no doubt) were elected, and all of them professed the Gospel of the kingdome: yet god visited their want of preparation, & reuerence with diuerse diseases and great mortality, ⁿ according to the threatening annexed to the law, *If ye will not obey me, nor do all these commandements, if ye shall despise mine ordinances, or your soule abhor my lawes, then wil I do this vnto you, I wil appoint ouer you feares, a consumption, and the burning ague to consume the eies and to make the heart heauy. And if ye walke stubbornly against me and will not obey me, I wil then, bring seauen times moe plagues vpon you,*
accor-

^m 1 cor. 11, 30ⁿ Leuit, 26, 14

15, 21

Deut, 28 15

16, 20, 21

according to your finnes. Wherefore, when we haue receiued grace to belecue, and haue tasted the first-fruites of the spirit to the comfort of our soules, we must not be puffed vp in our knowledge, we must not grow secure, but stir vp the giftes of God in vs when they begin to wax faint: let vs seek to preuent his iudgments before they com, which we may do, by iudging our selues, by making inquiry into our own waies, and by searching the reines of our hartes, with purpose to condemne all ignorance, error, security, and vngodlinesse, and as it were to take punishment of our selues: then this would follow thereupon, we should not be iudged and punished of the Lord. This then is the remedy to avoid the sin of vnworthy receiuing. A man thus visited with sicknes, weakenesse, and diuerse kinds of diseases, and smitten with the stroke of Gods own hand, cannot possibly be restored by any creature in heauen or earth: & yet behold the Lord hath not left vs without meanes to remoue them and take them away, to wit, by taking away the cause, that we may remoue the effects. The cause of these punishments is taken away by iudging our selues. Now a man in iudging of himselfe must performe foure things: 1. he must examine himselfe of his finnes 2. he must confesse them, and himselfe to be guilty, as the poore prisoner that standeth at the bar. No denying of the fact, no defending of the fault, no hiding of the offence, no iustifying of our person can procure our pardon: the way to haue for giuenes, is to acknowledge our own wickednes 3. he must condemn himselfe, and giue sentence against himself with out partiality, 4. he must plead pardon for the remission of his sins, and neuer rest, vntil he giue him peace of conscience, and restore him to the ioy of his saluation.

What we are to do in iudging our selues.

Chap, 13. *Of the first vse of a Sacrament.*

Hitherto of the parts of a Sacra. both outward and inward: now we come to the vses thereof. For vnlesse we know the vse, and vnderstand the end why they were ordained, it shal not profit vs to know the parts. Every thing must be referred to his right vses and propper endes: so must the Sacramentes be. The endes are especially

^a Three chief
vses of the sa-
craments,

^b Pet. 3, 21,

^c *august. de-
cimit. dei, lib.
25, cap. 25,*

^d 2 cor, 1, 20,

^a these three. First, to strengthen faith. Secondly, to seale the Couenant betweene God and vs. Thirdly, to bee a badge of our profession. Touching the first end, the Sacraments serue for the better confirmation of our faith, as appeareth. Where the Apostle hauing set down the drowning of the world, and the preseruing of *Noah* by the *Arke*, he saith our baptisme ^b directly answereth that tipe, which is a taking to witnesse of a good conscience, and sauing vs by the resurrection of Christ. So then, by faith confirmed in Baptisme, we haue an infallible assurance in the death of Christ of our saluation. Many indeed come to the sacraments, are present at Baptisme, are partakers of the Lords supper, that feele no strength of faith, no increase of Gods graces, no spiritual groth in the body of christ, so that they worke not saluation in them, but further their condemnation. For the sacramentes (as we haue shewed) giue not grace, but more firmly, surely, and comfortably confirme faith, they apply and seale vp Christ crucified. The sacraments cannot giue faith to the faithlesse, neither were they instituted to the end men should beleue but because they do beleue: as meat was not giuen that men should learne to eat, but that the eating might be nourished. Faith indeed receiueth them, ^c and then they serue to nourish it. And they confirme not faith by any inherent power included in them, but the holy spirit applyeth Christ to vs, and frameth this comfortable conclusion in our hearts, All such as are conuerted and do rightly vse the sacraments, shal receiue Christ, and al his sauing graces: But I am conuerted & do rightly vse the sacraments: Therefore I shal receiue christ & his graces. Thus doth the cōforter comfort al those that come rightly & religiously to the Lordstable.

Now, if we would enquire and search after the reasons of this first end, we should find that one cause why they confirme faith is, because god is true in his promises, he confirmeth and maketh good that which is gone out of his mouth. All the ^d promises of God in Christ are yea and are in him Amen, vnto the glory of God through vs. For as Princes seales confirme their charters, assure

their grantes, and make certaine their pardons: so do gods sacraments witnesse to our hearts and consciences, that his words and promises are true and are established to continue for euer. For as he declareth his mercies by his word, so he scaleth and assureth them by his sacraments. Againe, this appeareth by the example of *Abraham*, who first beleueed the promise, and it was imputed to him for righteousness being yet vncircumcised, and afterward receiued the signe of circumcision as the scale of the righteousness of faith, as the Apostle teacheth *We say that faith was imputed vnto Abraham* ^{10, 11,} *for righteousness: How was it then imputed? when he was circumcised, or vncircumcised? Not when he was circumcised, but when hee was vncircumcised, &c.* Where he sheweth that *Abraham* was iustified in vncircumcision, but yet was afterwarde circumcised, that the gifte of righteousness might be confirmed in him. The. ^f Eunuche likewise beleueed before hee receiued baptisme, and therefore it sealed vp the increase of his faith and of Gods graces. And *Act 2.* *They that gladlie receiued the wordes of Peter, & were baptized.* And. as Peter preached to *Cornelius* and others of the Gentiles, *The Holy-ghost fel on them all which heard the word,* and he said, *Can any forbid water that these shoulde not bee baptized, which haue receiued the Holy-ghost as wel as we?* So he commanded them to be baptized in the name of the Lord. Wherefore, when the minister washeth with water, it representeth our buriall with Christ, into his death, and our rising again with him into newnes of life. As bread nourisheth and strengthneth man: so the body of christ taken by faith, feedeth the soule. We take the bread and cup into our hands, we eat, we drink, we are refreshed: so we feed on Christ, whose flesh is meat indeed, and whose bloud is ^{Vsc. 1.} drink indeed, and we are comforted. Let vs now come to the vses, as we haue seene the reasons. And first of all, do the sacraments serue to strengthen our faith? then let vs all acknowledge our failings and infirmities: Let vs labor more and more to feele the weakenes and wantes of our owne faith. True it is, if our faith were perfect and entire lacking nothing, ^h we should not neede the sacraments. We must ^h *Christ in Math. bom, 83.* not therefore abstaine from them for the weakenes of our

faith, but for that cause come to God and to the Sacramēts
 of God, praying for strength and confirmation thereof, ⁱ
 as that father did, whose sonne was possessed with a dumbe
 spirit when Christ saide to him, *If thou canst beleene, all things*
are possible to him that beleueth, he answered crying with teares
Lord I beleene, help mine unbeliefe. And Luk. 17. the Apostles
^k say to the Lord, *Increase our faith.* Vndoubtedly he that
 neuer doubted, neuer beleueed: For whosoever in truth
 beleueth, feeleth sometimes doubtings and wauerings of
 his faith. Even as the sound body feeleth oftentimes the
 grudgings of a feuer and distemperature of the body,
 which if he had not health he could neuer finde and feele:
 so the faithfull soule findeth sundry doubtings, which if his
 faith were not sound, he could not discerne. For, we feele
^l Luk. 11, 21, 22 not corruption by corruption, nor sinne by sinne, ⁱ be-
 cause when the strong man possesseth the house, all things
 are in peace: but we feele sinne and perceiue corruption
 in vs by a contrary grace of gods spirit. The lesser and smal-
 ler measure of grace we haue, the lesser is our feeling: and
 the more grace we haue the more quick we are in feeling
 of corruption. What is the reason, that many haue no
 light of sinne, no feeling of their corruption, no tentati-
 ons, no trembling, no terror, no feare of gods wrath, but
 wholly liue, lie, and dye in their lustes? Surely, because
 they are without grace, without gods spirit, and without
 his inward worke in them. But the faithfull, who are not
 led by the flesh but liue by the spirit, are often tempted,
 assailed, tormoyled, tryed, and prouoked to many euils,
 according to the ^m words of our blessed sauour, *Simon, Si-*
ⁿ Luk. 22, 31, *mon, behold Satan hath desired to winnow you as wheat, but I haue*
³² *prayed for thee that thy faith faile not, therefore when thou art con-*
verted, strengthen thy bretheren. As a man carried vp and set
 vpon an high tower or on the pinicle of a temple, and ther
 fast bound in chaines of Iron that he cannot fall although
 he would, when he looketh down, feareth, and al his ioynts
 tremble, because he is not acquainted and accustomed to
 mount vp so high in the aire, and to behold the earth so
 farre beneath: but when he remembreth himselfe and per-

ceiueh himselfe fast bound and out of all danger, then he conceiueh constant hope of continuuing, and casteth away all feare of falling: So when we looke down-ward vpo our selues and our owne waies, we haue doubtings, wauerings, astonishments, horrors, terrors, tremblings, and feares: but when we looke vpwads, to behold the sweet consolation which god hath promised, Christ hath purchased, the word hath published, the Holy-ghost hath sealed, and euery beleeuer hath tasted, wee feele our selues sure, and ceale to doubt any more. For faith though assaulted with doubtings, may be certain. The Sunne alwaies shineth in the firmament, though the clouds haue couered it, and the light appeare not. The tree hath life in it, though it be not in winter discerned. So faith hath his assurance and perswasion, though it bee shaken with doubtings and assaulted with tentations. Wherefore, so often as we feele these doubtings and imperfections, let vs set against them the certainty of gods truth: let vs set before vs the vnchangablenes of his promises: let vs draw neere to the holy Sacraments, and therby seeke strength and increas of faith. Moreover, was Vsc. 2. this one end of the Sacramentes to strengthen faith? Then god refuseth and reiecteth none for weakenes of faith. For a weak faith is a true faith, as well as a strong faith. A Leprous hand can hold that which is offered vnto it, as wel as a sound and strong hand, albeit not so strongly: so is it with faith, though it be feeble & as a grain of mustard seed, yet if it be vnfaigned, it wil aply christ effectually, which weaknes leaueth God in vs as a meanes to stir vs vp to go to the sacraments. We read that *Dauid* called lame ⁿ *Mephibosheth* ⁿ 2 Sam. 9, 7, 8 to his table, therby honoring the son for the fathers sake: so doth god receiue vs al deformed and de filed to his heavenly supper. And as *Mephibosheth* professed himselfe vnworthy to eat bread at the kings table, saying, *What is thy seruant, that thou shouldst looke on such a dead dog as I am?* So must we confesse our vnworthines, and be contented with the crums of his ⁿ Math. 15, grace, that fal from his heavenly table. And thus acknow- 26, 27. ledging our selues to be blind, he will restore vs: to bee poor, he wil enrich vs: to be wounded, he wil cure vs: to be captiues, he wil deliuer vs: to besick, he wil heale vs: to be

weake, he will strengthen vs: to be lost, he will saue vs: to be hungry and thirly, he will refresh vs: to be broken-hearted, he will binde vs vp: to be sold vnder sinne, he will ransome and redeeme vs.

Vse. 3.

¶ Bellar. de
sacram. lib. 1.
cap. 14.

Thirdly, it teacheth vs to abhor the absurdity of *Bellar- mine*, a factour and attorney of the church of *Rome*, who denieth that the Sacramentes are seales of the promises, or serue to nourish and confirme our faith, and to assure vs of free remission of sinnes by the death of Christ. Contrary to that we heard before, in the example of *Abraham*, who receiued circumcision to seale vp & assure his iustification, by faith, whose example is set forth to shew how all men are iustified before God, ¶ and what is the vse of the Sacraments in all that are partakers of them. So doth Baptisme seale vp to vs Gods promises in Christ, and assureth the remission of sinnes, ¶ as *Peter* teacheth.

¶ Rom. 4. 11.

¶ 1 Pet. 3. 21.

Vse. 4.

Lastly, if the chiefe end of the Sacramentes, and of the ordinance of God in the institution of them, be to confirme faith, and to assure vs of regeneration, mortification, sanctification, iustification, remission, and saluation: then how say some, we cannot be assured in this life of our standing in the estate of grace, of the forgiveness of sinnes,

¶ Rom. 8. 15. 16

and of our adoption in Christ? Doth not the holy ghost testifie vnto vs particularly the adoption of children, the remission of sinnes, and saluation of our soules? As *Rom. 8.* *We haue not receiued the spirit of bondage to feare, but the spirit of adoption, whereby we cry Abba father: the spirit beareth witnesse with our spirits, that we are the children of God.* In these words, gods sanctifying spirit, and our sanctified spirit, are made the two witnesses of our adoption. This we must certainly

¶ Rom. 8. 38.

39.

belecue by faith. And this made the Apostle most confident in the end of the same Ch. saying, *I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the loue of God which is Christ Iesus our Lord.* If any object, we may hope well for forgiveness of sinnes, but we cannot belecue the same. I

answer,

answer, faith and hope cannot be separated, they do alwaies, as louing friends accompany each other, they are neuer sundered and diuided, so that if we may be assured of our saluation by hope, it followeth we may be certainly perswaded. True hope followeth true faith, as the effect doth the cause, and no man can truly hope, that is not truly assured. Besides, this is the property of hope, ^a it neuer maketh any ashamed, they shall not be confounded and disappointed, they shall attaine vnto the thing hoped for, according to the doctrine of the Apostle, *Experience bringeth forth hope, and hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the Holy-ghost, which is giuen vnto us.* Hitherto of the first end of a Sacrament.

^a Rom. 5. 4, 5.

Chap. 14.

Of the second use of a Sacrament



He second end of a Sacrament is this, ^a It serueth to be a seale of the Couenant betweene God and vs, that he will be our God, and we will be his people, as *Gen. 17. I am God* ^b *all sufficient, walke before me, and be vpright.* The Sacramentes are

^a The 2 use of a Sacrament is to be a seale of the Couenant. ^b Gen. 17, 1, 11.

assured testimonies and confirmations of the fauour and goodwill of god, who is wel pleased toward vs in christ his sonne. By them as by certaine pledges giuen and receiued, God of great mercy doth as it were binde himselfe to vs, and we binde our selues to him to remaine his people & to walke in obedience before him. Circumcision was a seale of gods promise to *Abraham*, & a seale of *Abrahams* faith and obedience toward God. But let vs see what ^c this couenant is, what are the Articles of agreement betweene God and vs, and what things each part interchangeably couenanteth and contracteth each toward other. The couenant of God in respect of himselfe, hath 3. parts. He promiseth, ^d first of all, forgiveness of our sinnes. *The deliuerer shall come out of Sion, and shal turne away the vngodlinesse from*

^c what the couenant is, betweene God & man. ^d Rom, 11, 26, Ier. 33, 8, Esa. 43, 25,

• Ier. 31, 31,
32. 33
2. Cor. 6. 16.
18
Zach. 8. 8.

from Iacob, and this is my covenant to them, when I shall take away their sinnes. Secondly the adoption of sonnes and acceptance of vs to be his children, ioyned with the promise of his continuall fauor, loue, grace, and protection, as Ier. 31. Behold, the dayes come, (saith the Lord,) that I will make a newe covenant with the house of Israell, and with the house of Iudah, not according to the covenant that I made with their fathers, when I took them by the hand to bring them out of the Land of Egypt, the which my covenant they brake, although I was an husband vnto them, saith the Lorde: but this shall be the couenaunt that I will make with the house of Israell, after those dayes saith the Lord, I will put my Lawe in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people. Behold, the indenture of covenants written by the finger of God, wherein for better assurance he hath bound himselfe to forgieue our sinnes, and promised to be our mercifull God. And to the ende there might be a paire of these indentures, interchangeably giuen each to other party; the Lord by the hand of the Apostle, hath drawne as it wer the counterpane of the former word for word, expressed as it is in the Prophet, ^f so that we haue a pair of indentures of covenants, to shew the stables of Gods counsell. The 3. part of the covenant in respect of god is, ^g the promise of the full possession of the heavenly inheritance and of eternall glory after this life. God shall wipe away all teares from their eyes, and there shall bee no more death, neither sorrow, neither crying, neither shall there be any more paine, for the first things are passed: he that ouercommeth shall inherit all things: Again to him that ^h ouercommeth will I giue to eat of the tree of life which is in the midst of: the Paradise of God, he shall not be hurt of the second death: he shall haue power giuen him ouer the Nations, and rule them with a rod of iron: he shall be clothed with white array, and I will not put his name out of the booke of life: he shall be a pillar in the temple of God, and shall go no more out. I will grant to him to sit with me in my throne, euen as I ouercame, & sit with my father in his throne. Thus we see, how God on his part, by writings and euidences promisseth to giue to his people remission of sins, adoption of sons, and possession of heauen, he hath couenanted by word and by oth to perform

^f Heb. 4. 10 II
12.

^g Reuel. 21. 4
7.

^h Reuel. 2 7,
11. 26. 27. and
ch. 3. 5. 12.
21.

these things : neither is he as man that he should lie, nor as the son of man that he should deceiue. These are great grāts, of great blessings by our great god, to the great good and comfort of his children. For what greater blessings can there be, then being miserable sinners, to be gratiouſly pardoned? being viter enemies, to be freely accepted as ſonnes? being bondſlaues and priſoners of hel, we are made heirs of heauen and ſaluation? Againe, the couenant on our part requireth 3. conditions. Firſt, faith to God, i to beleue his promiſes. *God ſo loved the worlde, that hee hath giuen his onely begotten ſonne, that whoſoever beleueth in him ſhould not periſh, but haue eternall life.* Againe let not your hart bee troubled, ye beleue in God, beleue alſo in me. And with the heart man beleueth vnto righteousnes, and with the mouth man confeſſeth vnto ſaluation : for the ſcripture ſaith, whoſoever beleueth in him, ſhall not be aſhamed. Secondly, god requireth of vs loue toward our brethren : for ſeeing he hath ſhewed ſo great loue toward vs, ^k he exacteth loue of us again, as *Io.* exhorteth, *Beloued, let vs loue one another, for loue commeth of God, and every one that loveth is borne of God, and knoweth God : heerein was the loue of God made manifeſt among vs, becauſe God ſent his onely begotten ſon into this world, that we might live through him : beloued, if God ſo loved vs, we ought alſo to loue one another.* Thirdly, he requireth as a neceſſary couenant to be kept on our part, holines and true obedience throughout the whole courſe ^l of our life and conuerſation. This is repeated and vrged in many places of the word of God, when they ſaid they would ſerue the L. their God and obey his voice, *Joſhua* made a couenant with them the ſame day, ioyning God and the people together. So alſo *Joſiah* ſtood by the pillar and made a couenant before the L. that they ſhould walk after the L. and keep his commandements and his teſtimonies and his ſtatutes, with all their hart & with all their ſoul. Likewiſe, to the ſame purpoſe we read, 2, Chron. 15. *They made a couenant to ſeek the L. God of their fathers : and whoſoever wil not ſeek the L. God of Iſrael, ſhall be ſlaine, whether he be ſmal or great man or woman.* Thus we ſee the conditions of the couenant, both what hee promiſeth to doe, and what hee looketh for at our hands. Hee requireth of vs faith, loue,

Ioh. 3. 16. &
14. 1.
Rom. 10. 9.
10. 11

1. Ioh. 4. 7, 9
10, 11

Ioh. 24. 24,
25
2 King. 23. 3
2 Chro. 15. 12
13
Luk. 1 74. 75.

and obedience to become his people, if we will haue him
 1 I. Ioh. 3, 23, to be our God. All these three parts of the couenant, ¹ are menti-
 24. oned and expressed, This is his commandement, that we beleene in
 the name of his sonne Iesus Christ, and loue one another as he gaue
 commaundement: for he that keepeth his commaundements, dwel-
 leth in him, and he in him: and heereby we know that he abideth in
 vs, euen by the spirit that he hath giuen vs.

Vse. 1.

The uses of the seconde end of a Sacrament are, first to
 beholde the exceeding loue of god toward his people vn-
 worthy of his fauour. Can there be a greater loue then this?
 Certainly such as know the great rigour of the Law, the in-
 finit Iustice of God, and the heauy burthen of sin: and feele
 god to arraigne them, the law to endite them, their consci-
 ences to accuse them, and their hearts to condemne them,
 do finde nothing sweeter then to be eased of that burden,
 to be acquitted of that iudge, and to be freed from that con-
 demnation. For of all burdens sinne is the heauiest, of all
 afflictions it is the greatest: of all paines it is the sharpest,
 and often presseth downe to the gates of hell. Wherefore,
 such as feele gods mercy in their misery, ^m *May cry out with*
 the Prophet in the reioysing of their spirit, *Blessed is he, whose wicked-*
 2. *nes is lightened, and whose sinne is couered, Blessed is the man, vnto*
whom the Lord imputeth not iniquitie.

Vse. 2.

Againe, let euery one be carefull to keepe the former
 conditions of the Couenant, which are, to loue him a-
 2. ⁿ Luc, 1, 74, *gain, and our brethren for his sake, and to walke in ho-*
 75 *lines and righteousnes before him all the daies of our life.*
 Our sauiour Christ directing our loue to our brethren, and
 teaching that the streames thereof shoulde flow vnto our
 enemies, sheweth that if we loue them which loue vs, ^o
 the Publicans doe the same: and if we be friendly to our
 brethren onely, this is no singular thing.

• Math, 5, 44,
 46, 57.

• I. Ioh. 3, 1

Behold ^p what loue the father hath giuen vnto vs, that
 we should be called the sonnes of god: he loued us grati-
 ouly and freely: he loued vs when we were enemies vnto
 him, and spared not his owne sonne but gaue him to death
 for vs all: doe not these thinges deserue loue againe? are
 we

we not bound to shew duty for these mercies, and loue to our brethren for this loue of our God? and yet many regard, neither these blessings of god, neither to walke in vprightnes of hart before him.

Chap. 15.

Of the third vse of a Sacrament.



Hus much of the second vse: the third vse of the Sacraments, ^a is to be badges and ^a marks of our Christian profession, that therby one of vs should acknowledge another to be of one household and of one family, of one society and as it were birds of

^a The thirde vse of a sacrament is to be a marke and badge of our profession.

one feather. For heereby we doe manifest whose we are, whom we serue, to what house we belong, and to what people and church: we are thereby gathered into one religion, and distinguished from other sects: ^b we are gathered into one church, and knit together in one, as Eph. 2. *Remember that ye being in times past Gentiles in the flesh, ^c and called vncircumcision of them which are caled circumcision in the flesh made with hands, ye were at that time without Christ, without God, without hope, but now in Christ Iesus ye which once were farre off, are made neare by the blood of Christ.* The Iewes by circumcision were distinguished from other people, ^d and the name of vncircumcised was reprochfull, they were accounted vncleane & vnholly persons, for the vncircumcised males wer to be ^e cut off from the number of the people of god. So by baptisme we are seperated from all other religions, and are consecrated only to christian religion: and such as continue vn baptized with contempt of that sacrament, we take them not for our brethren, nor for the people of god, nor for members of his church, because they refuse to take the sacrament of baptisme, as the badge and cognizance by which they shoulde be known: such as are Athiests, Infidels, Sarazens, Turkes, Persians, Moores, Iewes, and other nations that want this mark to be discerned to belong to the family of christ, Christ

^b August cont Faust, lib. 19.

cap. 11.

^c Eph. 2. 11.

12. 13.

^d 1. Sam. 17.

36.

^e Gen. 17. 14.

Iesus.

f Math. 28. 19
Mar. 16. 16.
Act. 2. 39 41.
42.

Iesus sending out his Apostles bad them teach and baptize the Gentiles, f to whom he directed them: therefore where the word and Sacraments are, there is a church and congregation of the people of god. *And he that beleueneth and is baptized shall be saved.* And hereunto commeth that saying When the Apostles had exhorted the people to amend their liues, and to saue themselves from that froward generation, *Then they that gladly receiued the word were baptized: and they continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayers, and the same day there was added to the Church three thousand soules.* Thus we see that by the sacraments as by certaine bandes and chains, God knitteth and bindeth his people to himselfe, and keepeth them in his couenant, least they shold fall away to infidelity. And the people are warned, that by these outward signes they differ from the barbarous and vnbeleeuing gentiles, and consequently should indeuour and prouide that they likewise differ from them in those thinges that are signified by those signes.

Vsc. 1.

4 1. Cor. 7. 22,
Ioh. 8. 36.
b Ioh. 3, 1. 2.
Ioh. 1. 12, 13

This offereth to our considerations very good vses. First, heereby we are put in mind of our dignity and excellencie, Such is our priuiledge and prerogatiue, that we do bear the badges of christ our Lord. How do men in this world desire to weare the cloath and shroud themselves vnder the badges of great persons of countenance to protect them? how much greater preferment is it to be the seruants of Christ, to be gathered vnder his wings, and to be his disciples, whose seruice is perfect & freedome and protection from all euils? and whose badges are instrumentes of his sauing graces? If this be the glory of the faithfull, let vs seeke to maintain our dignity and freedome, b according as Iohn teacheth, *Beholde what loue the father hath giuen to vs, that we shoulde be called the sonnes of god, for this cause the world knoweth you not, because it knoweth not him.* And againe in his gospell, *As manie as receiued Christ, to them he gaue prerogatiue to be sonnes of God, euen to them that beleene in his name which are borne not of blood, nor of the flesh, nor of the wil of man, but of god.* Whereas on the other side, the estate and condition of yngodly men is base, vile, misera-

miserable, and contemptible, they liue to themselues and to sinne, they die to iudgement and condemnation. What can be more fearfull? what can be more wretched?

Secondly, if we weare the cloath and badge of Christ, then we must be bold in the faith, and holde out our profession notwithstanding dangers and fear of death. For we serue one that is able to beare vs out. We see how men belonging to those that are of high place, are many times imboldned thereby in lewd practises: How much more ought we that haue learned christ, to be incoraged in the faith, and not to shrink back for fear of offence? This was the commendation of the church of *Pergamus*. *I know thy works, and where thou dwellest, euen where Satans throne is and thou keepest my name, and hast not denied my faith, euen in those daies, when Antipas my faithfull martir was slaine among you, where Satan dwelleth.* So Christ our fauour k taught his disciples. *Whosoener shal confesse me before men, him wil I confesse also before my father which is in heauen: But whosoener shal deny me before men, him wil I also denie before my father which is in heauen.* Wherefore, this condemneth those that say, I will keepe my conscience to my selfe, none shall know my religion but God and my selfe, I will not be to forward for feare of after reckonings, nor any way countenance such as be forward. These men, while they suppose to keep their religion to themselues, do indeed proclaime openly that they are of no religion. For if they did truly belecue in their harts, they would likewise confesse with their tongues, according to the saying of the ¹ Apostle, *If thou shalt confesse with thy mouth the lord Iesus, & shalt belecue in thine hart that god him raised from the dead, thou shalt be saved: for with the hart man beleueneth vnto righteousness, and with the mouth man confesseth vnto saluation. And* ¹⁰ the Apostle Iames teacheth vs to trye faith by workes, as ^m *the* ^m Iam 2. 18. *gold by the touchstone, Chap. 2. Shew me thy faith by thy workes, and I wil shew thee my faith by my workes.* So then, let vs not be ashamed of the ⁿ Gospell of Christ, *Which is the power of God* ⁿ Rom. 1. 16. *to saluation to euerie one that beleueneth, and not shrink for trouble as deceitfull cloath in the wetting, least our maister be ashamed of vs before his father and the holy Angels.*

Thirdly,

Vse. 3.

• Reuel. 3. 15
16.

Thir'dly, if the Sacraments be as badges to shew forth our profession: then it condemneth those that speake euill of men as too precise, too nise, too pure for their profession, because they run not into the same excessse of ryot with others. These are not too precise but such as scoffe at al profession are too prophane. It is good to be earnest in the matters of god, prouided that our zeale be tempered with discretion, and all Newtets be odious to God, ° as it is said to the Church of the *Laodiceans*, *I knowe thy workes, that thou art neither cold nor hot: I woulde thou werest colde or hotte: therefore because thou art Luke warme and neither colde nor hot, it shall come to passe, that I shall spew thee out of my mouth.* Wherefore, let vs not be discouraged in wel-doing, but walking through good report and euill report, let vs remember that as christ is our Lord and master, so our profession and the sacraments are our badges.

vse. 4.

• Mat. 1. 6.

Lastly, we see what our estate and condition is, that we are not our owne, but are subiect to Christ to serue him. For we do beare his badge? then he is our maister. If he bee our Maister, p where is the feare and reuerence due vnto him? Is it not meet we shoulde shewe our selues thankfull for so great mercies and gifts? Were it not intollerable vnthankfulness and vsufferable pride, for any man to wear the cognizance of another, and yet to scorne his seruice, and deny him duty? Might not one worthily check and controul him as Christ did the *Jewes*, who vnwillingly paid such taxes and tributes as were laid vpon them? Hee called for a penny, q

• Mat. 22. 19.
20. 21.

• said vnto them, *Whose image and superscription is this? They said vnto him, Caesars. He answered, Giue therefore to Caesar the things that are Caesars, and giue to God the thinges that are Gods.* So likewise might one say fitly, whose badge wearest thou? whose Armes bearest thou on thy sleeue? Doth not this put thee in mind of thy state and condition, and of the seruice and honor thou owest thy Maister? In like manner may it be said to vs, whose badge bearest thou? Is it not Christes?

• 1. Cor. 6. 19.
20.

we are not therefore our owne men, r as the Apostle reasoneth and concludeth, 1. Cor. 6. *Know yee not that your bodie is the temple of the Holy-ghost, which is in you, whome ye haue of*

God? and ye are not your owne. For you are bought with a price, therefore, glorifie God in your body & in your spirit, for they are Gods. So many therefore as come without knowledge and true repentance: break their faith giuen to Christ, and betray the body of christ as much as in them lyeth Wherefore to the right vse and partaking of the sacraments, there is required the knowledge of god in three persons, especially of the person of christ, perfect God and perfect man, and of his three offices to saue his people: to be their Priest, perfectly by his sacrifice to reconcile and iustifie them: to be their king, by the gouernement of his church, to kill sin in them & to sanctifie them, to be their teacher, to instruct them in the wil of his heauēly father. After these is required true faith, and earnest repentance, otherwise we, cannot receiue christ in the sacraments. Put ^{Without} food into the mouth of a dead man, it cannot nourish him: so ^{faith and re-} if one that is vnworthy and vnfit, lying dead & rotting in his ^{pentance we} sin do come to the sacramēts, certainly they do not giue him ^{cannot receiue} life and worthines, ^{Christ,} but such a one doth lade himselfe with ^{1. cor. 11. 27,} a greater burden of sin and punishment. *Whoſoever ſhall eat* ^{29.} *this bread and drinke the cup of the Lord vnworthily, ſhall be guilty of the bodie and blood of the Lorde, he eateth and drinketh his owne iudgement, becauſe he diſcerneth not the Lords bodie.*

Chap 16.

Of the number of Sacraments.

Hitherto we haue spoken of the chiefe vses of the sacraments: now we are come to speake [•] of the number of sacraments, according as we take the name and haue declared the nature of them. Let vs see then howe manie such visible signes and seales of spirituall grace in the new testament, were instituted of God to set forth the benefits of christ, for the continuall vse of the church. Many liue in the bosom of the church, hear the word, come to publick prayer, take themselues to be goodly christians, offer themselues to the lordes table, and are made partakers of the Sacraments,

[•] The number of sacraments.

• Christ instituted onely two Sacramentes.

• Reasons why ther are onely two sacrament.

• Luke. 1, 76. and 3, 3.

ments, who yet are ignorant how many sacraments ther are, & what they are. None almost so simple but can number his sheep and cattel: he knoweth their marks: he knoweth their differences: but aske him how many commaundements of the law, how many Articles of faith, how many petitions of the Lords prayer, or how many Sacraments of the New Testament, he can answer nothing. Such haue their wits wholly exercised on the world, and on wordly things which iustle out religion & the knowledge of heauenly things. If we haue eares to heare let vs heare what is the faith of the Church in this point, grounded vpon the infallible rule and rocke of the word of God. The sacraments of the church ordained by Christ, to assure our communion with him are onely two: • baptism, whereby we are receiued into the couenant of God in steed of circumcision: and the Lordes supper, whereby we are nourished, maintained, and retained therein, in steed of the Pascheouer. For albeit the couenant be but one, yet the scales thereof are two, to assure vs that by vnion with Christ, we are regenerated and shall be nourished to eternall life. He hath deliuered vs a few sacraments in steade of many, he coulde haue instituted moe if he had thought it good for the benefit of the Church. These are as it were the two eies wherby we see and behold the promises of God. These are as the two hands, whereby we after a sort do handle Christ crucified and lay hold on the graces of saluation. Christ hath appointed no mo sacraments, he hath laide on vs an easie yoke and a light burden.

That these two, are the onely sacraments of the new testament, may appear by these few reasons • following. First christ taught no more to his Apostles, the Apostles deliuered no mo to the churches, the churches embraced no moe for many yeares. When the Lord Iesus liued on the earth, & he instituted baptism by the ministry of *Iohn baptist*, who as he was sent to prepare the harts of the people, so he preached the baptism of repentance: Afterward the Lord Iesus established it with his owne mouth, in the communion
giuen

giuen to his disciples, he appointed and himself first administered his last supper in remembrance of his deth, vntil his 2. coming againe with power and great glory. These two true sacraments of the church, to wit, baptisme and the lords supper were instituted and warranted by the mouth of christ himselfe, and none other beside these. These we receiue because christ ordained them: other we receiue not, because he ordained them not.

Secondly, the Apostle *Paule* admonisheth the *Corinthians* to beware of idolatry, not to flatter themselues, or to think themselues the members of christ, and therefore should escape the iudgment of God, because they had the sacraments: for the church of the *Israelites* had as great priuiledges as ^{1. cor. 10, 1.} they, they had the same sacramentes, ^{1.} the same baptisme, ^{2. 3. 4.} the same supper in substance and effect, yet God was not pleased with them, but ouerthrew them in the wildernes. If then the *Corinthians* had any more then these two, they might haue iustly replied, we grant indeed, in respect of these they are equall with vs, but we haue other which they had not, wherein they are inferiour to vs, and we superiour to them, and therefore are preferred before them. If then the Apostles reason conclude strongly, we may hence gather directly, that there are onely two and no other Sacraments, because the Apostle mentioneth no more, where hee purposeth to set forth the priuiledges of the *Iewes*, and to make them equall with the *Gentiles*. Wherefore we must receyue two Sacraments onely, or else the Apostle hath reasoned weakly.

Furthermore, the same Apostle, 1, *Corinthians* 12. purposing to shewe that manie members of the church are one bodie in CHRIST coupled by him as by ioynates, prooueth this point by a full enumeration of the sacramentes, being pledges of our settinge into the body of CHRIST and continuall nourishment in the same, when he saith, ^{1. cor. 12, 3,} *As by one spirit we are all*
H 2 *baptized*

baptized into one body, whether Jewes or Gentiles, so we haue all bin made to drinke into one spirit. Where the Apostle sheweth, that all the faithfull by the effectuall woorking of the Holy-ghoast are made one body in Christ, which hee confirmeth by the two Sacraments of baptisme and the Lords supper, without mention of any moe.

1 Pet. 3. 21.

Jewish sacraments not figures of christian sacraments.

Moreouer, another reason may be framed, by comparing the Church of the Jewes with the churches of the christians in regard of their ordinary sacraments. There are no moe sacraments deliuered in the Gospel, then were prefigured vnder the law: for their sacraments were 8 types answering to our sacrament, as 1. Pet. 3. *Our baptisme answereth the figure of the waters, representing the same that our baptisme doth.* True it is, the sacramentes of the olde Testament were not figures of the sacraments of the new Testament, for then their sacraments should be the sign, and ours should be the thing signified: and so there should be sacraments of Sacraments, which were foolish and absurd. Againe, the Jewish Sacramentes should be signes of things altogether vnkowne vnto them and not giuen them of God, for they were vtterly ignorant of Baptisme and the Lordes Supper. Besides, that auncient people should be saued by beleeuing baptisme and the lords supper to come: for doublesse they were saued by beleeuing that which their sacraments did signifie: but they were not saued by beleeuing baptisme and the Lords supper, but by beleeuing in Christ to come. Lastly, the old sacramentes should haue one signification, and the new another; for the old should signifie the new, and the new should signifie christ and his benefits. Notwithstanding, the sacraments of the new testament succede in the room of those of the old, and signifie the same things that they doe, baptisme came in place of circumcision, and the Lords supper is come in place of the Paschall lamb, as appeareth in that it was administred presently after it, to declare the abrogating of the one and establishing of the other. As then ther was the same faith and the same way of saluation by christ, ^m who was the lambe slaine from the beginning of the worlde, ⁿ he was yesterday and to day, and

1 Col. 2. 11. 12.

1 Luk. 22. 14.

15.

^m Reuel. 13. 8.

ⁿ Heb. 13. 8.

and the same for euer: so had the Iewish rites respect to • 1. Cor. 10. 3
 Christ, and all of them are reduced to our two Sacraments, 4
 Wherefore, as the Iewes had onely two ordinary p Sacra- p Exod. 12. 48
 mentes, circumcision and the Passeeouer, as appeareth. If a
stranger dwell with thee, and will obserue the Passeeouer of the Lord,
let him circumcise all the males that belong vnto him: so the ordi-
 nary sacramentes of Christes church are baptisme and the
 Lords supper agreeing to the same. Now the 5. other sacra-
 ments newly inuented, were not prefigured in the Law, they
 succeed not in the place of their ceremonies, they are not an-
 swerable to any types of Iewish rudiments, therefore they
 are no sacraments.

Firstly, these two sacraments, baptisme and the Lords sup-
 per, are altogether perfect and sufficient, not onely to enter
 and plant a Christian into the church, but also to retaine him
 in it: and therefore all other are friuolous, vaine, and super-
 stitious, as superfluous braunches to be pared away. Now,
 that they are sufficient to these purposes, appeareth by the
 effects and vses of them. What other grace can we haue, then
 to be borne againe in Christ, to haue iustification, forgie-
 nes of sinnes, and all priuiledges of eternall life; and then af-
 terward to be nourished and kept continually in him. All these
 are fullie represented and sealed vp to vs in these two: wher-
 upon it followeth, that christ, who ordained the fewest and
 best sacramentes vnder the gospell, appointed these and no
 more. Thus then we may gather, that by the institution of
 christ, by the argument of the Apostle, by comparison of
 the Iewish ceremonies, and by the sufficiency of the two sa-
 craments of baptisme and the Lords supper, that these are
 the onely two sacraments, the rest are forged and counter-
 fait sacraments, they seale not vpp christ, & they neuer flow-
 ed out of his side, & from whence yssued onely water and
 blood. 9 August, in
 Psal. 40.
 1 Ioh. 19. 34.

Lastly, this number of 2. sacraments appeareth, not only by
 the testimony of ancient fathers, but by the confession of the
 aduersaries. For howsoeuer in many other controuersies,
 their wordes are many, and their argumentes probable and

very specious: yet for the auouching of 7. Sacramentes, they are dumbe and silent, and are not able to produce the reuerent witnesses of the elder time. *Bellarmino* proueth the

^f *Bellar. de ef-*
fect, sacr. lib.
² *cap. 24.*
^r *consur. coloni-*
dial. 7, pag. 248

word ^f Sacrament, sometimes to be giuen to al the seauen: but this is when the word is taken in a large and generall signification, for any mysticall signe and token, ^r which may signifie some other thing, and may more properly be called a signe then a Sacrament, as the couering of the head in the woman was a signe of subiection: laying on of hands in ordination of the ministry is a signe of their separation to that worke, and of gods presence to assist them with his grace and blessing: the Saboth day was a signe of the heavenly rest. In this sense *Augustine* calleth the

^a *Aug. de sim,*
lib. 3, cap. 9.

mystery of the Trinity a Sacrament; and fire a Sacrament, because by the heat, light, and shining brightnesse thereof, the Trinity may be shadowed out. Besides, ^a the late *Warn-*

^a *Warnw, En-*
count. 1, c. 13.

word, *Pag. 91.* handling this controuersie of the number of Sacraments, doth not proue the number of 7. Sacraments out of the Scripture, neither goeth about it, neither is able to deriue it further then the counsell of *Florence* holden in the yeare 1440. and from *Peter Lombard*, ^b who was indeede the father and first finder and founder of this number of seuen. *Augustine*, when he speaketh of Sacraments in the strict and proper signification, ^c taketh them for holy signes and seales, not only signifieng, but representing and exhibiting spiritual graces, commaunded by christ, succeeding in the roome of the Iewish two ordinary Sacraments, and offering Christ to all faithfull receiuers, reckneth them

^b *sentent, lib,*
4, dict. 2.

^a *august. de*
simb, ad cate-
chu.

^b *august. de*
doctr. christ. lib
3, cap. 9.

^c *ambros. lib. 1*
de sacram, cap.

^d *ambros. lib. 1*
de sacram, cap.

^e *ambros. lib. 1*
de sacram, cap.

^f *ambros. lib. 1*
de sacram, cap.

^g *ambros. lib. 1*
de sacram, cap.

^h *ambros. lib. 1*
de sacram, cap.

ⁱ *ambros. lib. 1*
de sacram, cap.

^j *ambros. lib. 1*
de sacram, cap.

as we do, ^c *Hac sunt Ecclesie gemina sacramenta. 1. These be two sacraments of the church.* And in one other place, ^d *Christ and his Apostles haue deliuered vnto vs a few sacraments instead of many, as Baptisme and the Lords supper.* So *S. Ambrose* intreating purposely ^e of the Sacraments, speaketh but of two, as the reformed churches hold at this day. *Innocentius* the third speaking also of them, ^f onely maketh mention of those two which we receiue, not of the rest which we refuse. Yea *Thomas of Aquine* the chiefe doctour of the papistes

pistles holdeth heerein the truth, & teaching that the forme of Bapt. and of the Lords supper is found in the Scripture, ^{in lib. 4. sent. dist. 28. qu. 4} but not of the other pretended sacraments, and namely of extreame vnction. To conclude, ^h cardinall Bessarion con- ^h Bessar. de sacra. Eucharist. fesseth this, *Hac duo sola sacramenta in Euangelijs manifeste tradita legimus*, that is, we read that these two onely sacraments were deliuered vs manifestly and plainly in the Gospell.

Now let vs come to the vses of this diuision. In that Vse. 1. Christ hath appointed so few sacraments in number: hereby appeareth the great loue of God toward vs: he hath not laid a burden vpon vs which neither we nor our fathers were able to beare, but charged vs with two sacramentes onely: whereas he might haue deliuered other moe vnto vs. The Ceremoniall law was a very heauy burden pressing downe the fathers of the olde Testament, and keeping them in great bondage: now the yoke is broken and we are deliuered. As we see the like mercy of God, in teaching a short forme of prayer, as a perpetuall direction to the church, and in deliuering the ten commaundements diuided into two tables: so he hath not troubled vs with many sacraments: whereby also our nature prone to Idolatry is respected, and the grace of the new testament is wonderfully amplified. We see how superstition & grosse Idolatry haue preuailed in the church of Rome, and infected with deadly poison one of the Sacramentes: how much greater danger were it, if moe sacraments had beene commaunded and commended vnto vs. ^{act. 15. 10.}

Againe, heereby we may perceiue and conceiue the difference betweene the old and new testament, between the Sacramentes vnder the law and these vnder the Gospell, ^{Vse. 2.} ^h Difference betweene the Sacraments of the old Testament & the new. ^h betweene those giuen to the Iewes and these retained among Christians. For ours are few in number, theirs were many in number, the Arke, circumcision, the Passouer, *Manna*, the cloud, the sea, the rock, many purifications & oblations which are not easie to be numbred. But the Gospell acknowledgeth onely two, as two twins of

1 I cor. 11, 26.

of the same father. Hee reunto wee may adde not vnprofitably, other material differences to be acknowledged. They differ in time: ours shew forth our communion with Christ already come and so are more firme and durable as those which are not to be chāged, to the end of the world, *Ye shew the Lords death til he come.* Their Sacraments were ordained onely vntill the comming of Christ, because they shewed and pointed out Christ to come, so that the worke of grace was more obscure to them. Again, they differ in variety of Sacramentall signes and rites, as the cutting of the foreskin, the lambe of the Pascheouer, iourning through the sea, sauing by the Arke, drinking of the rock, lifting vp the brasent Serpent, raining downe of *Manna*, washing of their body, they had calues, sheep, Gotes, doves, bread, wine, Oyle, and such like: we haue onely water in Baptisme, and bread and wine in the Lords Supper. Thus the signes do greatly vary. Fourthly, they differ in easinesse. For the *Ceremonies* committed to the people of the *Iewes* were hard, comberfome, painefull to the flesh, and some of them were administred with effusion & shedding of blood, partly of man and partly of beastes. Of man, as in circumcision: of beastes, as in the paschall lambe and in the sacrifices. But our Sacramentes, though Sacramentes of Christs blood shed for vs, yet of themselues be voide of blood. Fifthly, they differ in measure of signification. For our Sacramentes haue a more plentifull and full representation of grace offered, and stir vp a greater measure of faith then the Sacramentes of the old Testament (which were more darke and obscure) the Lord reseruing a fuller measure of knowledge vnto the blessed times of the Gospell. For as the exhibiting of Christ Iesus in the flesh and fulnesse of time, and as it were in the old age of the world, is of more efficacy to moue vs then the expectation of him to come: so we haue better helpes and an holy aduantage to raise and rouse vp our faith to a greater assurance of grace and mercy, by how much the accomplishment is more then the promise, and the fulfilling greater then the foretelling.

Lastly,

Lastly, they differ in respect of the people to whom they were giuen, and for whom they were ordained: ours belong to all people dispersed ouer the face of the whole earth (that are ingrafted into the church) whereas theirs were tied to one Nation, to one people, to one place, to the posterity of *Abraham*. Notwithstanding these differences which are in signes and circumstances: touching the chiefe thing euen the matter and substance of the Sacramentes they are equall, ^m hauing the same end and the same signification, and being of one efficacy, as also the word of the prophets and Apostles is. One and the same God is author of them. One and the same mediator betweene God and man, euen the man Iesus Christ is represented in both, being the lambe slaine from the foundation of the worlde. They signifie and shew forth the same communion of Christ, by which all the elect are saued, and scale vp saluation and remission of sinnes to all that do receiue them by faith. For they were giuen to bee signes and scales of grace and of the promises of God, to distinguish the faithfull from all other sectes and religions in the world, and that they should be receiued with profit onely of the faithfull. In these and such like things, the Sacramentes of the Iewish and Christian church are not vnequall: although in the outward signes and circumstances they be diuers, yet in the substance and in the thing signified there is no difference.

^m Wherein the Sacraments of the old and new Testament agree.

Thirdly, we are bound to beleue his promises, and to haue strong consolation, seeing he hath giuen vs 2. signes. ^{Vsc. 3.} If we had onely had one signe as a scale of the mercies of God in Christ, it had beene a great sinne not to haue beleeued the promise, and not to haue rested therein as in a thing ynachangable. For he is not as man, that he should ly, or deceiue: ⁿ his onely promise is assured payment: yea ^{1 cor. 1, 10} all the promises of God in him are yea, and are in him Amen, vnto the glory of God. But seeing the goodnesse of God hath abounded, in granting vnto vs two Sacraments, that where doubting aboundeth, there faith might abound much.

• 1am. 1. 6.

• Math. 12.

38. and, 16. 1.

Vse. 4.

• Concil. Trid.
sess. 7. de sacra
in gen. can. 1. 8
11, and 13.

much more: our sinne is the greater, if now we wauer like
a waue of the sea tossed of the wind and carried away. One
tree of life serued Adam to assure him life: one raine-bowe
sufficed Noah: one returne of the sun backward was inough
to Hezekiah, and they beleueed. If then we seeke a signe, be-
hold we haue two giuen vnto vs, that hauing two vnchange-
able sacraments as it were two witnesses of his worde, wee
might haue strong consolation. The vnbeleeuing Iewes said
to christ, *p shew vs a signe and we will beleue thee.* Beholde the
Lord sheweth vs two visible signes of his spirituall and inui-
sible graces, and shal not we beleue, being stedfast in faith?
We desire forgiuenesse of sins and assurance therof: by these
two, the Lorde promiseth, couenanteth, and indenteth to
giue the same vnto vs, setting the scales to his owne wri-
ting.

Lastly, this diuision and numbring vp of the sacramentes
serueth to teach, that there are not seuen sacraments of the
church, and so do condemne the fīue supposed and falsely
named sacraments q maintained of the church of Rome, to
wit, confirmation, pennance, Matrimony, orders, and ex-
treame vnction. Baptisme we embrace: the Lordes supper
we acknowledge: of these two we moue no question, we
make no controuersie: the other fīue, whole father is vn-
knowne: we refuse as bastards, and cannot admit them into
the number of sacraments, the reasons whereof we will ren-
der in the chapters following.

Chap. 17.

That confirmation is not a sacrament,



He Apostles as the maister-builders of the
churches, planted the Gospell where the
name of Christ had not bin heard. Nowe
because many seducers arose that trobled
the peace of the church, and the faith of
many beleeuers began to wauer: the A-
postles agreede together to goe againe to the churches
wher

wher they had laid ^a a golden foundation (howsoever other had builded hay and stubble thereon:) to see how they ^b increased or decreased, as Act. 11. and they confirmed their heartes and established them in the faith which they hadde taught. And Chap 15. Paule said vnto Barnabas, *Let vs re-*

^a 1. cor. 3. 12.
^b act, 11. 23.
23. and 15. 36.

turne and visit our brethren in euery Citty where we haue preached the word of the Lord, and see how they do. And we doubt not, but when the Gospell was reueiled, the Apostles by laying on hands gaue the giftes of the Holy-ghost to the beleeuers in Christ. This practise of the Apostles we finde, this we confesse, this we approue and allow. But of any sacrament of confirmation we read not, and therefore allow not. Againe, it was a laudable custome (in the primitiue church) of christian parents, to bring their children to the Bishop, who examined them in the principles and fundamentall points of religion, ^c he asked them a reason of their faith, he instructed them farther in the misteries of godlines: and that this action might haue the more reuerence and dignity, they laid

Heb. 6. 1.

their hands vpon them, and prayed vnto God for them, that he would increase and continue the good things that he had begun in them. This ^d imposition of handes, with prayer to be strengthened in the Holy-ghost, and to haue increase of grace, corrupted with annointings, depraued with crossings, and defiled with sundry superstitions, is no sacrament. First,

^d confirmati-
on is no sacra-
ment.

1. euery sacrament should haue warrant and appointment from Christ: but this hath none. Secondly, it hath no word of institution in the scripture, nor commaundement to continue the vse of it vntill the comming of Christ and end of the world, and therefore no sacrament. For the word must be added to the element, and so it is made a sacrament. True it is, they vse a forged and counterfeited forme in their confirmation, *I signe thee with the signe of the holie crosse, and I confirme thee with the oile of saluation, in the name of the father, and the son, and of the holi-ghost.* These indeed are wordes, but no wordes of

Aug.

3. God: they shew an intollerable presumption, and not to be excused. But indeed a counterfeited Sacrament, and there is a good agreement when both writing and scale are futable,

*a Scale is fit word
is fit going for a
that ment*

that is; both forged. Thirdly, it wanteth an outward signe³ instituted by Christ. We read oftentimes that the Apostles vsed laying on of hands, but we read of no oyle or chrisme. Besides, we know they gaue thereby, the miraculous gifts of the holy ghost which now are ceased, as *Act. 8.* where we see, when *Samarina* was conuerted to the faith by preaching of *Phyllip*; and baptized in the name of the Lord Iesus, the Apostles sent thither *Peter & Iohn*, who praied for them, *c* That they might receiue the Holy-ghost (for as yet he was fallen down on none of the) then laid they their hands on them, and they receiued the Holy-ghost. This confirmation thus vsed, had then a profitable vse in the church of God. But as the braisen Serpent commaunded by *f* God, and set vp by *Moyse* for good purpose, was afterward abused and *s* incense offered vnto it, and lastly was by that good king *Hezekiah* destroyed and demolished: so popish confirmation hath many intolerable abuses mingled with it, it is misthred in a strange tongue that none vnderstand what is spoken and ment: they call the oyle, the oyle of saluation: they account him no perfect Christian that is not anointed by the Bishop: they prefer it before baptisme, because many of their priests may baptize, nay priuate men, nay women in their supposed time of necessity, but confirmation may be giuen among them onely by the hands of a byshop: and lastly, they blow and hallow their oyle, that it may be made a spirituall oyntment to purifie soule and body. These errors are so grosse, that of euery one they may be seene: they are so palpable, that they may bee felt. Wherefore, seeing their confirmation is wrought by anoynting, seeing it hath no word of God but a word of their own, seeing they haue no commaundement for it, nor promise of the presence of the Holy-ghost, and last of all seeing it hath many abuses ioyned with it; wee haue very iust causes to thrust it out of this place and ranke of the sacraments, and throw it downe from that high seate which it hath long vsurped.

Chap. 18.

That popish penance is no Sacrament.



He doctrine of repentance and turning from all our sinnes to God, to bring forth fruits of amendment of life, is taught in the Sacraments: and commended vnto all, *Isa. 2. Turne you vnto me withall your*

heart, and rent your heart, not your garments.

a *Isa. 2, 12, 13*

Gen. 6, 5.

Rom. 7. 18.

Psal. 51. 5.

Ioh. 1. 6.

There is none that liueth and sinneth not, we are corrupt and become abhominable, the imaginations of our hart are only euill, and that continually: in vs, that is in our flesh or vnregenerate part there dwelleth no good thing: we were conceiued and borne in sin, and therefore whosoever saith, *He is without sinne, deceiveth himselfe, and there is no truth in him.* This corruption of our nature that hath taken hold on all mankind (for there is none that doth good no not one) must be mortified, and the new man which is spiritual & regenerate by the holy ghost must be quickned. Repentance therefore consisteth in an *b* inward sorrow for our sins, in an hatred of the, in suppressing the corruptiōs of nature in a purpose to obey God, in a care to forsake our sins, in confessing the greatnesse of them, in condemning our our selues for them, in acknowledging the desert of them, in an holy indignation & anger against our selues, that we haue beene so carelesse in looking to our owne waies, in fearing least we runne into the same sins againe, in desiring euer heereafter to please God, and to walke more carefully before him in zeale touching the seruice of God, and in taking reuenge sometimes and punishment vpon our selus for former offences. For wee confesse plainly and deny not, but some outward penalties and chastisements of the body may be vsed & do please God, not of themselves, but because they are profitable meanes and good helpes to further and forward true repentance. As for example, he that hath offended grieuously in surfetting & drunkenes, and

b *Esa. 1, 16, 17*

Psal. 34, 15.

Math. 3, 8

Act. 2, 38,

2 cor. 7, 10, 11

hab

hath great heavines of hart & sorrow of mind that he hath sinned against so gracious a God and mercifull father: may prescribe & appoint to himselfe without appearance of superstition, or error of satisfaction, or opinion of merit, some fasting or abstinence for a certaine time, that he may be better fitted to gods service, and further strengthened against those sinnes into which he is fallen. This doctrine we receive as the doctrine of Christ, and agreeable to the prophets and Apostles, as appeareth, 2 Cor. 7. where *Paule* setteth downe the effects or fruites of true repentance.

Penance no
Sacrament.

- Now the question ariseth betweene the church of Rome and vs, whether this repentance which is a dying to sinne, and a walking in newnesse of life, and whether reconciliation to the church and absolution from sinne be a Sacrament of the new Testament, institvted by Christ to assure his saving graces to vs? Wee answer, it is not.
1. First, it was in time of the old Testament, from the beginning of mans fall and transgression: it was continually preached and published by the prophets; and therefore before Christes comming in the flesh, and cannot be a sacrament of the new Testament.
 2. Secondly, it wanteth an outward signe such as water in Baptisme, such as bread and wine in the Lords supper: now every Sacrament must have an outward element and signe to represent the spirituall grace: therefore penance can be no Sacrament.
 3. Thirdly, it hath no word to commaund it, no particuler promise of God which is the chiefe stay and staffe of a sacrament. *Bellarmino* affirmeth, that Christ instituted the sacrament of penance when he breathed vpon his Apostles after his resurrection, and said vnto them, *Receive the holy ghost, whose sinnes ye remit they are remitted, and whose sinnes ye retain they are retained.* And he saith, the words of absolution are the signe, and that remission of sins is the promise of grace which is signified. For answer to this assertion, I would gladly aske this question, whether the apostles had this ministeriall power to forgiue sinnes to repentant sinners, when they baptized to remission of sins? If this power

• *Bellar. lib.*
2. de poenit.
cap. 10.
• Ioh. 20. 22.

wer were heere first instituted and giuen vnto them? Do they not by tying the authority of remitting sinnes to this time, make their baptisme of none effect? Besides, we haue
 + shewed, that it is not sufficient to haue a sound of wordes
 + that may be heard, to make an outward signe: there must
 + be a visible signe that may be seene, to warrant a sacrament. Now, to make a Sacrament without such a signe, were to make a sacrament without a sacrament. Lastly, as they take and vnderstand penance, it is neither sacrament, nor sacred: it is neither holy signe, nor holy thing: it is neither an institution of God, nor any way of God. For they mean not thereby, amendment of life or inward sorrow & grieve of minde for the life past, which is sometimes testified by weeping and mourning, by sackcloth and ashes, by fasting and humiliation: but they vnderstand by penance & external discipline, satisfaction for our sinnes to God by our owne sufferings: & that wearing of sackcloth, sprinkling of ashes, chastising of the body, whipping of the flesh, putting on rough apparel, lying on boards and hard places, abstaining from flesh, and afflicting our selues by such outward exercises, are a paying of the paines due to sinne, part of amendes made to Gods iustice, and meritorious before him. This punishment, this penance, these penalties we abhor, as an
 + horrible blasphemy against the blood of Christ, which is, the onely satisfaction to God for sinne. For if we satisfie for our selues, then hath not Christ satisfied for vs, nor payed the price due vnto our sinnes. Besides, they charge God the father with iniustice, in that hauing laid the guiltinesse of our sinnes vpon his owne sonne, and punished them in him, they make him not satisfied with that punishment, but to exact the debt of vs againe, for which his sonne as
 + our surety hath fully and sufficiently answered, as *Esa. 53.*
He is punished for our transgressions, he is bruised for our iniquities, the chastisement of our peace is laid vpon him, and by his stripes we are healed: the Lord maketh the punishment of vs all to light vpon him. Likewise & the Apostle Iohn saith. *The blood of IESVS CHRIST doth purge us from all sinne.*
 + *Esa. 53. 5. 7*
 + *1 Ioh. 1. 7*
 + *Reu. 1. 5.*

And

And in the Reuelation he addeth, *Christ hath washed vs from our finnes in his blood.* Whereby we see we are taught to beleeue, that we are pardoned and reconciled to God, not through our owne satisfaction, not for our owne workes, not by our owne sufferings, but onely through the death and blood shedding of Christ. Wherefore, *their penance is to be acknowledged to be sacriledge, and accepted as a Sacrament.*

Chap. 19.

That Matrimony is not a Sacrament.

a Council. Trid.
Sess. 8. can. 1.

THe Counsell of Trent vnder Pius 4. Sess. 8 decreeth, *a* If any shall say, that Matrimony is not truly and properly one of the 7. Sacramentes instituted by Christ, but was brought in by men into the Church, and doth not conferre grace let him be accursed. Heereby, they would seeme to set forth the dignity of marriage aboue vs, seeing they list it vp into the number of the Sacraments of the Church. Yet (as a lyar seldome agreeeth with himselfe) they complaine that we too highly magnifie the married estate, and themselues cannot abide it in their clergy, because forsooth it is written, *Be ye holy*

rom. 8. 8.

b 1 Tim. 4. 1.
2, 3.

for I am holy: *they which are in the flesh cannot please God.* Marriage therefore is too holy an ordinance for their vnholyc clergy, inasmuch as they teach in this point *b* the doctrine of deuils, and are led by the spirit of error, that forbid marriage which God hath left free. We confesse touching marriage, somuch as the word of God teacheth vs, that it is an ordinance of God, instituted before the fall of man while

c Gen. 2. 18

he was without sinne, *c* and blessed of God, who saide, *It is not good for man to be alone, let us make him an helper meete for him.* This estate Christ did not abrogate and disanull, but

d Math. 19. 16,

Ioh. 2. 1, 2

Heb. 13. 4.

1 cor. 6. 9, 10.

repeated and confirmed, *d* not onely by word, but by his owne presence, and hath left it as a lawfull remedy against fornication and vncleanness. We account it an honorable estate of life among all, and the bedde vndefiled, but whoremongers and adulterers God will iudge, and cast in-

to vtter darkenesse, where their worme shall neuer dy, and their fire shall not be quenched, as the Apostle teacheth, 1 Cor .6. *Know ye not that the vnrighteous shall not inherit the kingdome of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor drunkards, shall inherit the kingdome of God.* Notwithstanding, e we cannot cal

Reasons why marriage is no Sacrament.

1. eident causes. First, it was not instituted by Christ, but was from the beginning of the world, and therefore it was before the law and vnder the law, how can it be a Sacra-

2. ment of the new Testament? Againe, matrimony may be among infidels and vnbeleeuers, out of the Church and society of the faithfull. For the matrimony of infidels is lawfull. God did institute it for all mankind. The commaundement is generall, increase and multiply. The A-

postle teacheth, that if the vnbeleeuing woman will dwell with the beleeuing husband, f he must not put her away for her infidelity: and mariage is honourable amonge all perions. Seing therefore it was before the fall of man, before the giuing of the lawe, vnder the gouernement of the lawe, and made honorable among all, it cannot be a Sacrament of the church of Christ and for the members onely of the Church. Thirdly, it is not common and commaunded to all the faithfull, for it is not needfull and necessary that all in the church should be married. g Euery one hath his

1 Cor. 7. 12. Grati. in dec. c. 28. qu. 1. Lumb. lib. 4 dist. 39.

proper gift, some one way some another. And albeit God haue not tyed grace to the sacramentes, yet they in some sort h are necessary for the Church, and to be partaked of the children of the Church, whether we respect the commaundement of God, who requireth them: or whether we regard our owne weaknesse, who stand in neede of all holy meanes and profitable helps that tend to the confirmation of our faith. Seeing then matrimony is not commaunded to al, neither serueth to confirme faith, it cannot be receiued as a sacrament. Fourthly, the sacramentes are ordinances of god aplying Christ and his merits to al the faithfull: but matrimony is not an instrument whereby God ap-

1 Cor. 7, 7 Mat. 19, 11 12

h How the Sacramentes are necessary for the church

4. plyeth Christ and al his benefits: much lesse is it a common

i Greg. Mart.
dis. Chap. 15.
* Pighius.

instrument of the common saluation and benefites that all haue in Christ Iesus. Furthermore, we haue shewd how the Roman church is contrary to it selfe in this point: for our aduersaries call matrimony a prophanation ⁱ of holy orders. And ^k another saith, it is more tollerable for a priest to keepe many Concubins, then to marry. If matrimony be an holy sa. how should the sacred order of your Priesthood be prophaned, polluted, and defiled therby? Lastly, it hath no promise of saluation ioyned to it (as it ought to haue) though it be lawfull and vsed lawfully: in euery Sacra. there must ⁿ be likewise an outward sign or element, as water in baptism, and bred and wine in the Lords supper, together with a sanctifying word to warant it: but in this supposed sacra. there is neither matter, nor word, therefore no sacra. The answer that *Belarmin* maketh to this last reason is as absurd as their doctrine it selfe, namely, that the word of institution is, ¹ *I take thee*, which are the words expressing their mutual consent: and that the matter or sign are the parties married. For, ^m not euery word can consecrate & sanctifie ⁿ but the word of God. Again, the married persons are receivers of this pretended and supposed Sa. so that they cannot be the matter or signe: For the signe and the receiver are two distinct outward parts of a Sa, so that they cannot be confounded or mingled together, as before we declared, *Chap. 3*. The matter cannot be the receiver: the receiver cannot be the matter. The thing receiued, cannot be the receiver: the receiver cannot be the thing receiued. If then the persons married be the receivers, they cannot be the signe receiued. If any farther object and say, Marriage is the signe of an holy thing, to wit, of the spirituall coniunction between Christ and his church: I answer, it was not instituted to confirm our faith in that point, but for other ends which we named before. Besides, if we should call all signs of holy things sacraments: we should treble the number of 7. for so many comparisons as we find in scripture, we should haue sacraments, & then the stars, a grain of mustard seed, leauen, a draw-net, a shepherd a Vine, a dore, nay a theefe, a murtherer, and infinite other, things

Declar.

¹ bellv. lib. 1.
de Matrim. c. 6

^m 1. Tim. 4. 5

2

things should be Sacramentes; which sometimes are made signes of holy things. This were not so much to increase the number of Sacraments, as to multiply absurdities. Lastly, the Sabbath was ordayned to the Iewes to be a signe between God and his people in their generations, and signified the spirituall rest in Christ, yet was it no ordinary sacrament, albeit it were blessed and sanctified of God. Wherefore al my- sticall and signifieng signes are not Sacraments.

But the greatest reason wherof they are most confident is, where the vulgar translation and the Rhemish interpretation readeth, *This is a great Sacrament*. I answer, first the worde signifieth a mystery or secret: but not euery mystery or secret is a sacrament: neyther will they admitte a sacrament, wheresoeuer a mystery is named. Secondly the Apost. speaketh not of Matrimony, but of the spiritual coniunction betweene Christ and his church, as the wordes following doe declare, *This is a great mystery: but I speake of Christ and of the Church*.

Where the Appostle preuenteth this verie obiection, and sheweth in what respect he spake of a mystery. For wher one might happilie obiect and say, Doeſt thou call marriage this mystery? he answereth, I speake not this of Marriage, I speake it in respect of Christ and of his church. This appeareth likewise in that he calleth it a *great Mystery*; that is, A great secret. But the coniunction of man and wife is sensible, not secret, much lesse a great secret. Nowe the Sacramentes are called mysteries, in respect of the sacramentall vnion between the signe and the thing signified, between the representation and the thing represented, so that at the same instant that one is present to the eyes, the handes, the mouth, and euery part and member of the bodie, the other by the power and working of Gods spirit is as present in a wonderfull, mystical, and secret manner to the faith, beeing the eyes and hands of the soule. Wheretore Cardinall Caietan not so grosse as many among them, confesseth that these wordes proue not matrimony to be a Sacra. Further, it is euident to al that consider the circumstance of the text, that the Apostle

Eph. 5. 32

a

2

Why Sacra

ments are cal

2. 5. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

q Caiet in Eph

cap. 5.

^c Eph. 5. 23, 25
28, 29, 32

not forth marriage in this place as a similitude to represent the neere coniunction between christ and his church, ^r but contrariwise he bringeth forth the exceeding and eminent loue of christ as a similitude to declare and enforce what should be the loue of the husband toward the wife. For the mayne point of exhortation is let downe, verse 25. *Husbands loue your wives.* This is argued and enforced by the example of Christ, *As Christ loued the church and gaue himselfe for it.* Againe, *The man is the head of the woman, as Christ is the head of the church.* And afterward, *He that loueth his wife, loueth himselfe, for no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the church.* By all these things it is plaine and manifest, that if they wil needes in this place dreame of a sacrament, consisting of a signe and thing signified: Christ and the church must be the signe, representation, and consecrated mistery to represent man and his wife, and their mutuall loue each to other, and not marriage a consecrated sign of him. Last of al, I would know of them, ⁺ whether so often as the old translator vsieth the word sacrament, they wil haue it taken strictly, properly, and particularly for the Sacraments of their church? I thinke if they be ⁿ sober minded and well aduised, they dare not say so: for ^r then godlines shal be a sacrament, Gods wil shall be a sacrament, The calling of the Gentiles shal be a Sacrament, Yea iniquity shal be a Sacrament. For in al these places the word Sacrament is vsed, as well as in this place to the *Ephesians* by the old Interpretor, & sometimes in the good part, and sometimes in the euil: ^r to whom notwithstanding they cleaue, and must cleaue vnder paine of the censur and curle of the councell of Trent.

^r 1 Tim. 3, 16
Eph. 1, 9, and
ch. 3, 9
Reuel. 17, 7

^r conc. Trid.
ses. 4. decret. 2
Melch. canons.
lib. 2. cap. 13.
Andrad. lib. 4
defens. Trid.

^a Lumb. sent.
lib. 4, dist. 24
cap. 3
^b Eph. 4, 11

Chap. 20.

That orders are no Sacraments.

BY orders we must vnderstand the offices and ministry of the church, ^a as also Peter Lumbard doth. We confesse, when Christ led captiuiy captiue, he gaue giftes vnto men, ^b and ordained *Some to be Apostles, some prophets, & some Euangelists, and some pastors and teachers for the repairing of the* *Saintes,*

*saint, for the worke of the ministry, and for the edification of the bo-
die of Christ. By these he declareth his will vnto vs, he gathe-
reth together his scattered sheep, and publisheth the glad ty-
dings of saluation, as Ier. 7. I haue sent vnto you all my seruants
the Prophets, rising up euerie daye. And christ our sauour
saith, Luc, 10. He that heareth you, heareth me : and he that de-
spiseth you, despiseth me, and he that despiseth me, despiseth him that
sent me. And the Apostle Paule, 2. Cor, 5, teacheth, God was
in Christ, and reconciled the world to himselfe, not imputing their sins
vnto them, and hath committed to vs the word of reconciliation: Now
then are we Ambassadors for Christ, as though God did beseech you
through vs, we pray you in Christs stead to be reconciled to God. This
we hold, this we beleue, this we teach touching the degrees,
orders, and offices of the ministry of the gospell.*

Ier. 7. 25.
Luc. 10. 16.
2 cor. 5. 19. 10

But the popish orders of the Popish churches, ^b they say
are seuen, whereof some are greater and higher offices, some
are lower, lesser, and inferiour. The greater are three, the of-
fice of Priest-hood to offer vp the sacrifice of the bodye and
blood of Christ vpon the Altar : of Deaconship, to assist the
priests in all things which are done in the Sacramentes, to
bring in the oblations, to set them vpon the Altar, to couer
it with cloathes, to beare the crosse, and to read the Gospell
and Epistle to the people : of the subdeacons, to bringe the
chalice and patten, to bring the cruet with water and the to-
well to the Altar, and to pour out water to wash their hands.
These are their higher Offices about the rest, as the higher
trees among the lower shrubs. The lesser orders are foure
in number. First of doore-keepers, these receiue the keyes of
the church doore to open the same. Secondly of readers, to
reade the Bible to the people.

^b sentent. lib. 4.
dict. 24. sup. 1.

Thirdly of Exorcistes, to call vpon the name of the
Lorde, ouer such as haue vncleane spirites, adiuring and
comiuring them to come out in the name of god: which
power of commaunding euill spirites is ceased in the
Church. Lastly, A Colythes, to prepare and carry torches
and tapers when the Gospell is read to the people, or the sa-
crifice is to be offered.

I 3

These

4 Reasons rendered why orders are no Sacraments.

These seuen popish orders, or rather plaine disorders and confusions, we cannot receiue into the number of Sacraments of the Church. For first, orders are so fruitefull, that this bird hath hatched seauen young ones. This Sacrament is so rich, so rank, so riotous, that it hath ingendered and brought forth seauen petty and pretty sacraments, and therefore these being numbred and patched vp to the former, we should haue 13. Sacraments. A goodly brood of a gallant egge. For if euery one of these orders of doore-keepers, readers, exorcistes, *Acolytes*, subdeacons, deacons, and priests be Sacraments: we should multiply the number of Sacramentes according to the number of these orders, and so indeede of seauen, we should haue 13. Sacraments, which were a very disorderly order, or if you list to cal it, an orderly disorder.

e sent. lib. 4
dist. 24. cap. 1

And so *Peter Lombard* maister of the Sentences, cal-
leth not orders a Sacrament as speaking of one, but Sacra-
ments as speaking of many, saying, *Orders are called Sacra-
ments, because in receiuing of them grace is conferred, which is repre-
sented by those things that are there performed.* Neither can they
say they al make but one sacrament, seeing they are distinct
offices one from another, diuerse in offices, in institution, in
calling, in ordination, in ceremonies, and in forme of conse-
cration: so that they may by as good right and as great rea-
son make baptisme and the Lords supper one sacrament,
as all these orders so diuerse and distinct the one from the
other.

Secondly, sacraments haue their institution from christ: 24. x
orders haue not their institution from Christ to be Sacra-
ments of the church: therefore orders are no sacraments.
Nay as they are retained & vsed in the church of *Rome*,
they are no ordinances or institutions of christ at all. For
touching the offices of priest-hood to offer vp the body of
Christ for the quick and dead: of deacons to serue these
Baals priests at their Idolatrous alters: of subdeacōs, of rea-
ders, and of the rest, they are not found in scripture, neither
were ordained by the apostles, neither were they receiued
into

into the church for many yeares after Christ and his Apostles. The new Testament as it doth acknowledge no other sacrificer and sacrifice but Christ, so it admitteth no priests, no priest-hood, but spirituall priests and a spirituall priest-hood to offer vp spirituall sacrifices of praise and thanksgiuing vnto God, ^{as appeareth Reuel. 1. 6.} *Christ* ^{Reuel. 1. 6} *hath washed vs from our sinnes in his blood, and made vs kinges and* ^{1. Pet. 2. 5. 9} *priests vnto God euen his father.* And the Apostle Peter in his first epistle chap. 2. saith, *Ye also as lively stones be made a spirituall house, an holy priest-hood, to offer vp spirituall sacrifices acceptable to God by Iesus Christ.* And again afterward, *Ye are a chosen generation, a royal priest-hood, an holy nation, a people set at liberty, that ye should shew forth the vertues of him that hath called you out of darkenesse into his marueilous light.* Whosoever bringeth in another priest-hood then this, & maketh new priests, abolisheth as much as in him lyeth the priest-hood of Christ. Againe, what will they say, of offices and dignities in the Church greater then these, the office of pope, of cardinall, of patryarch, and the rest of that vnholly hierarchy? Will they discharge and cut off these from being sacraments, & aduance the baser orders of hedge priests and dombe deacons to so high a dignity? What? Do they abase and disgrace those greater places, and thinke their popes and cardinals not worthy of that honor and authority? Or do they thinke this Sacrament to vile and base to agree to those princelike dignities of the church? Or dare they preferre their priest-hood, their readers, their decons, there doore-keepers, their dog-keepers, and the rest of that rabble before the popedome, the cardinalship, the Patryarchship? Is not this high trefon against their holy father, & petty treason against the cardinals and other of that generation? ^{3.} Last-ly, Sacraments must haue an outward element and word of institutio, as hath been often declared & proued: but their orders haue neither outward element, nor word of institution: therefore orders are no sacra. Seeing therefore they can shew no materiall signe added to the promise, nor gracious promise added to the signe: there can be no sacrament

of orders to seale vp and assure any mercy of God granted vnto vs. To omit that reason, which we might presse vpon them, namely, that orders are peculiar & proper to the ministry, and are no sanctified instrument to apply any general and common grace of the Church. Wherefore, inasmuch as orders haue neither outward signe, nor promise of grace, nor institution from Christ, but disgrace the higher dignities of their Church, and ouerthrow their owne cholen number of seauen Sacramentes: we conclude necessarily from these premises that orders are no Sacrament.

Chap. 21.

That extreame unction is no Sacrament.



He last faigned Sacrament is the last anoynting (as they call it) performed by the priest in extreame, wherby they teach that a God assureth forgiveness of sinnes, and promiseth ease of bodily disease, if it be so expedient: if not, the salvation of the soule in the life to come. They vse this forme of words, *By this holy anoynting and his most holy mercy, God doth forgive thee n hat soeuer thou hast offended, by seeing, hearing, smelling, tasting, and touching.*

^a Bellar. lib. 1.
de extr. vnet.
cap. 2.

^b Extreame
unction can
be no sacra-
ment

^c Rhem. testam.
a sentent. lib. 4.
dist. 23. cap. 2

^d Concil. Trid.
sess. 7. can. 1
& 2.

This unction cannot be a sacrament for sundry causes. First, themselves confesse, that it hath not his institution from Christ. For the *Rhemistes* in their heretical, ^e Annotations vpon *Mar. 6* confesse, that there is onely a preparation vnto it. And *Peter Lumbard* saith, ^d *It was instituted by the Apostle Iames.* By this doctrine, Christ should onely be a preparer of sacraments, not an appointer: a beginner, not a finisher of them. Now, these men are all accursed by the Conuenticle of Trent, ^e *If any man shall say that the sacraments of the new law were not all instituted by Iesus christ, let him be accursed.* Again, the place of the Apostle Iames, maketh nothing for this forged sacrament: for there is a great difference & contrariety betweene the anoynting that Iames speaketh off, and the popish anealing. Their priestes haue not the miraculous guift of healing, whereof this anoynting was

an

an outward signe in the primitiue church, which custome
 after ward ceased when the giſt of healing ceaſed: being
 for a time granted to the church for the credit of the Goſ-
 pell. As then the giſt was temporall and for a reaſon, ſo
 muſt the ſigne bee of the ſame ſtanding and continu-
 ance: and the giſt being taken from the church, if the ſigne
 ſhould remaine in uſe and praſtiſe, it ſhould be but a lieng
 ſigne. For by the ſame reaſon, the brooke of *Siloam*, the
 poole *Bethſda*, the clay and ſpittle which were ſometimes
 uſed in healing the diſeaſed, might be accounted ſacraments
 as well as this, being all ſignes of healing for a certaine ſea-
 ſon, as alſo annoynting with oyle was for the firſt times of
 the church while it was in planting. Thirdly, the Apoſtle
 would haue al ſick perſons annoynted: theſe do annoynt with
 their greazy oyle, onely ſuch bodies as are in manner halfe
 dead, euen while they lie in extremity, and the life is ſtri-
 uing to come forth. The Apoſtle would haue all the elders
 called: but one Maſte-prieſt only with them bringeth the
 box, and annoynteth the ſick man. The Apoſtle aſſureth
 health to all that are thus annoynted, as *Iam. 5. The pray-
 er of faith ſhall ſaue him that is ſicke, and the Lord ſhal raiſe him up.*
Iam. 5. 14, 15 Mar. 6, 13
 So alſo Mark. 6. *They caſt out many deuils, and they annoynted
 many that were ſicke with oyle, and healed them:* whereby we
 ſee, that reſtoring and recouering of health was certainly
 promiſed to ſolow the annoynting. But not one among many
 receiueh health after their popiſh anealing. The Apoſtle
 ſpeaketh of bodily health, of the giſt of miracles, and of
 common oyle: they prattle of forgiuenes of ſins, of a com-
 mon and continuall giſt, of charmed and conſecrate oyle,
 and balme (whereof notwithstanding can none be found)
 of bowing their knees and ſaluting it, ſaying, *Hail holy oyle,
 haile holie oymment, haile holy balme,* nay which is more blaſ-
 phemous, their oyle they call *The oyle of ſaluation*, which is
 to renounce ſaluation by Chriſt, and to deny the holy ſpi-
 rit to ſanctifie the people of God. Furthermore, eue-
 ry ſa-
 crament muſt haue a word of inſtitution: but the wordes
 which they uſe in anealing are a ſtrange ſaluation of a
 dumbe

dumbe and deafe creature, not warranted nor founde in scripture, as the words of consecration in the true sacraments are: and therefore we cannot receiue it for a sacrament, but must account it an apish imitation and a popish tradition.

+ 5. Moreouer, we haue proued before chap. 8. that the element is consecrated when the sacrament is ministred, by praying, thanksgiuing, eating and drinking, deliuering and receiuing, breaking and pouring out, blessing and reciting the institution: therefore the oyle halowed long before by the Byshop, heated with breathing vpon it, charmed with much murmuring, saluted with bowing of the knee, and other like trumperies, that hallowing I say is fond, superfluous, and superstitious. Lastly, the effect and vertue of a Sacrament is spirituall grace in Christ: but extreame vnction hath no spirituall grace in Christ sealed vp: for the Apostle ascribeth ^b not the forgiuenes of sins, to the anointing with oyle, but to the prayer of faith. Acknowledge (saith he) your faults one to another, and pray one for another that ye may be healed, for the prayer of a righteous man availeth much if it be feruent. And again, The prayer of faith shall saue the sick, and the lord shall raise him vp, and if he haue committed sins, they shall be forgiven him. Wher we see, that the effect of pardon is ascribed to the force of prayer: therefore extream vnction is no sacra, and so this greazing, houseling, & anointing is to be abandoned of the people of God.

^b 1am. 5, 16

How the sick are to be anointed.

What then, wil some say, do you leaue the sick without al comfort and consolation? No, we visit the sick among vs: and although we do not housle and anoint them with material oyle, wee anoint them with the precious oyle of the mercy of god, we instruct them how to prepare themselues to leaue the world, to depart this mortall life, and to strengthen themselues in the assured hope of euerlasting life. Wee say, dear brother, God sendeth his messenger death to summon, and arrest you to come into his presence. ^k All the children of Adam are dust, and to dust they must return. Man that is borne of a woman is of short continuance, and full of trouble, he shooteth forth like a Flower and is cut downe, he vanisheth also as a shadow and continueth not. Death is common ^l to all flesh, it is appointed to all

^k Gen. 3, 19.
^l Job. 14, 1, 2

¹ Psal. 89, 48,
^l Heb 9, 27

all men once to die. It is the gate through which we must enter into heaven. If we would live for ever, we must die: for the way to life eternally, is here to die. Though the time be uncertaine, where, or how we shall dy: yet nothing so certain as that we must dy, we know not how soone. This must not seeme strange vnto you, for the whole life of a Christian should be nothing but a meditation of death, being the end of all flesh: we should make account of euery day of our life as if it were the instant day of our death. You must consider that nothing befalleth vs by chance or fortune, al things are ruled and guided by the soueraigne prouidence of almighty God: all the hairs of our head are numbred: not one sparrow falleth to the ground without the wil of your heavenly father: humble your selfe therefore vnder his mighty hand, *as he correcteth euery child whom he loueth, My son, despise not the chastening of the Lorde, neither faint when thou art rebuked of him; for whom the L. loueth, he chasteneth: and he scourgeth euery son whom he receiuet. Heerby then God tryeth and proueth your obedience, patience, and faith* as we see in the example of Iob, who praised the name of God in all his miseries: and if the Lord would kill him, he would not cease to put his trust in him. *mat. 10. 30. Luk. 12. 7. Heb. 12. 5. 6. 1 Sam. 5. 18. Iob 13. 15.*

We exhort them to set their houses in order before they dy, thereby to cutte off hatred and contention, and to staye quarrels and suites after their departure, whereby oftentimes more is spent then was left: then, to forget the world and the things of the world, and wholly to giue themselues to the meditation of the life to come, where this corruptible shall put on incorruption, and this mortal shal put on immortality, according to the exhortation of christ and his Apostles in many places, as Mat. 6. Seeke ye first the kingdome of God and his righteousnesse, and all things shall be ministred vnto you. And 1, Cor. 7. This I say brethren because the time is short, hereafter that both they which haue wives be as though they had none: and they which weep, as though they wept not: & they that reioyce as tho they reioysed not, and they that buy, as though they possessed not: and they that vse this world, as though they used it not: for the fashion of this world goeth away. And of the same Apostle. Our conuersation *1 cor. 13. 14. 15. 29. 30. 31. Phil 3. 20.*

is in heauen, from whence also we looke for a saviour, euen the Lord Iesus Christ, who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby he is able to subdue all things vnto himselfe. So 2. Cor 4 &c. Therefore

16. we faint not, but though our outward man perish, yet the inward man is renewed daily. For our light affliction which is but for a moment,

17. causeth vnto us a farre more excellent and an eternall weight of glo-

18. rie: while we looke not on the things which are seen, but on the things which are not seene: for the things which are seene are temporall, but the things which are not seene are eternall. For we know that if

Chap. 21. our earthlie house of this tabernacle be destroyed, we haue a building

giuen of God, that is, an house not made with hands, but eternall in the heauens: for therefore wee sigh, desiring to be cloathed with our

1 Eccle. 1. 2. 14

house which is from heauen, because if we be cloathed, we shal not be found naked. And the 1 wiseman Eccle. 1. Vanitie of vanities

saith the Preacher, vanitie of vanities, all is vanitie: I haue considered al the works that are don vnder the sun, & behold al is vanitie and vexation of spirit. So 1. Ioh. 2. Loue not this world, & neither

1 I. Iohn. 2. 15.

26 17.

the things that are in this world. If any man loue this world, the loue of the father is not in him: for al that is in this world (as the lust of the

flesh, the lust of the eyes, and the pride of life) is not of the father, but is of this world: and this world passeth away and the lust thereof: but he that fulfilleth the wil of God, abideth euer. And the same in his reue-

14. 17. lations, I heard a voice from heauen, saying, write the dead which die in the Lord are fully blessed: euen so saith the spirit, for they rest from

their labors, and their workes follow them. They shal hunger no more, neither thirst anie more, neither shal the Sunne light on them, neither

anie heat, for the Lambe which is in the midst of the throne shal gouern them, and shal lead them vnto the liuelie fountaines of Waters, and God shal wipe awaie al teares from their eyes.

Moreover, we put them in mind to examine themselues and their liues passed, how they haue offended God and their

brethren, and admonish them to make an humble and hartie confession of their sinnes to God, that that they haue not liued as they ought to doe, to be sorry and greeued for the

1 Psal. 51. 1. 2. 3

4. 5. & 32. 3. 4.

& 38. 3. 4.

same, and to promise ammendement of life if they recouer. Thus the faithfull haue done, as we see in Dauid. Psalm, 51.

Haue

Have mercie vpon me O God according to thy loving kindnes, according to the multitude of thy compassions putte away mine iniquities. I know mine iniquities and my sinne is euer before me: against thee, against thee haue I sinned, and done euill in thy sight, that thou maest be iust when thou speakest, and pure when thou iudget. Behold, I was borne in iniquity, and in sinne hath my mother conceived mee.

And psal, 38. There is noshing sound in my flesh, because of thine anger, neither is there rest in my bones because of my sinne: for mine iniquities are gone ouer mine head, and as a weighty burden they are too heavy for me. This practise we see also in Daniell, in Nehemiah, in Ezra, in Manasses, and in many others. We moue

4 them to labour to be at one with God, to be reconciled to their brethren, and to remember the poore. Especially we stirre them vp to prayer, in regard of their present necessities, and of the mercifull promises of God, resting themselues on

reason

the perfect and all-sufficient sacrifice of Christ. Gracious and precious are the promises that God hath made to al that

come to the throne of his mercy, as p. al. 145. The Lorde is neere to all that call vpon him, yea to all that call vpon him in truth:

he will fulfill the desire of them that feare him, he will also heare their cry, and wil saue them. And psal, 50. Call vpon me in the day of

trouble, so wil I deliuer thee, and thou shalt glorifie me. And our sa- uour Math, 7. Aske and it shall be giuen you: seeke, and ye shall

find: knocke, and it shal be opened vnto you: for whosoener asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it

shal be opened. So the Apo. Iames. The prair of faith shal saue the sicke, and the Lorde shall raise him vp: and if he haue com-

mitted sinnes, they shall bee forgiuen him: acknowledge your faults one to another, that ye may be healed: for the

prair of a righteous man auaieth much if it be feruent Now when they are sufficiently humbled for their sinnes, wee

5 moue them to hunger and thirst after the merits of Christ, who of God is made vnto vs wisdom, righteousnes, san-

ctification, and redemption. We alledge vnto them these and such like comfortable places of Scripture, Come vnto me

all ye that are wearie and heauie laden, and I will ease you. This is a true saying, and by all meanes woorthy to be received, that Christ

Iesus

1 Dan. 9, 7

Ezr. 9, 6

Nehc. 9, 16

2 Psal. 145, 18

3 15.

4 7

8.

1. 6.

5 1 Cor. 1, 30

6 Mat. 11, 18

7 19.

8 Tim. 3, 15

1. Joh. 2. 1.

Iesus came into the world to save sinners, of whom I am chiefe. These things write I unto you that ye sinne not: if any man sinne, we have an advocate with the father, Iesus Christ the iust, whose blood cleanseth us from all sinne: he is the reconciliation for our sinnes, and not for ours onely, but also for the sinnes of the whole world. He is evermore about those that are his, he maketh their bed in all their sicknesse, & his left hand vnder their heads, and with his right hand he doth embrace them: so that whether they liue, they liue vnto the Lord, or whether they die, they dye vnto the Lord: whether they liue or dye they are the Lords. This is true happines.

4 Cant. 8, 3
Rom. 14, 7, 8

6. Furthermore, we raise them vp with sweet comforts and consolations of the word of god against all terror and feare of death, Death is swallowed up in victory. O death where is thy sting? O graue, where is thy victory? The sting of death is sinne, and the strength of sinne is the law: but thanks be vnto God which hath given vs victory through our Lord Iesus Christ. And Rom. 8. There is no condemnation to them that are in Christ Iesus, which walke not after the flesh, but after the spirit: I am perswa-

1 Cor. 15, 54
55, 56, 57
Rom. 8, 1, 38
39.
Phil. 1, 12
Iob. 11, 25
2 Tim. 4, 7, 8

John. 11. 25.

ded that neither death nor life, nor Angels, principalities, powers, nor things present, nor things to come, neither any creature shall be able to separate vs from the loue of God which is in Christ Iesus our Lord. Christ is to vs advantage, whether in life or in death. Such as beleue in him, yea though they were dead, shall liue. Death is to vs as a sleepe, and the graue as a bed of rest. A crowne of righteousness is laid vp for vs, which the righteous iudge shall giue vnto vs: so that an euill death can neuer follow, where a good life hath gone before, forasmuch as he cannot possible die ill, who hath liued wel. Death indeede is a Scorpion or serpent: but his sting is pulled out, he may wel hisse, but he cannot hurt: he may wel threaten, but he cannot destroy, for Christ hath quelled and conquered him.

How sicke
persons may
put away the
tediousnes &
paines of sick-
nes.

Now, to put away the grieue and tediousnes of sicknes, we wil and wish them to meditate on the things they haue heard and learned by the ministry of the word from time to time in their health: to consider with themselues how God sometimes suffereth the wicked to prosper for a time,

and flourish like a greene bay tree, and how he punisheth them in the end; reseruing wrath and iudgement for them: 36, 37, 38
 how he blesseth or correcteth his children in this life: how he hath prepared eternall torments for the wicked, and vn-
 speakeable glory for the Godly: but aboue all the workes of God, ^h we teach them deeply to thinke vpon the glorious and gracious work of our redemption, (wherein the infinite mercy and iustice of God do meete together and kisse each other) taking delight and comfort therein withall thanksgiuing. Wherefore, we perswade them to beare the paines and griefes of sicknes with patience & constant perseuerance, because all sicknes is Gods hand, who being the god of the spirits of al flesh, ⁱ killeth & maketh aliue, bring-
 eth down to the graue, and raiseth vp again. There by we are indeed chastened for our sins, but they are nothing in comparison of that anguish and agony which Christ suffered for vs, neither are they worthy of the exceeding glory which shalbe shewed vnto vs. God hath predestinated vs ^k to be like the image of his son: so that the deeper we sinke
 downe in sorrowes, the more perfectly we resemble christ: it is the great mercy of God we are not vterly consumed, and that his louing kindnes is not at an end toward vs. The sicknes of the body is physick for the soule, for the striking of the one is the healing of the other: by the Crosse we must enter the kingdome of heauen, and learne to loath the pleasures and profits of this present life. If they fall to
 dispaire and doubting ^l of Gods fauour and loue toward them in Christ, ^m we labour to strengthen the weake, and bind vp the broken hearted: we are ready to leaue ninety and nine in the wilderness, and seeke that lost one. We bring them to God that hath stricken them and made the wound, considering that the sonne of man is come *To seeke and saue that which is lost*: God is mercifull and his mercy endureth for euer, hee desireth not the death of a sinner, but that hee turne vnto him. His mercy is ouer all the workes of his hands, it is like the Ocean-sea, wher no bottom can be found or sounded. It is the expresse commaundement of God, ⁿ that we should beleue in Christ who hath try-
^h 1 cor. 2, 7
^{8, 9} Psal. 85, 10 11
ⁱ 1 Sam. 2, 6, 7
^k 2 Tim. 2, 12
^l Remedies against doubting and dispaire.
^m Ezek. 34, 4
ⁿ Luk. 19, 10
^h 1 Ioh. 3, 23

• Esay 55, 1. 2
Matth. 11, 28

umphed gloriously against sinne, against Satan, against hel, against death, against damnation, against desperation. The promises of the Gospell exclude no man, ° vnlesse we exclude our selues. Infidelity, doubtfulnes, and despaire are very grievous sinnes, and strike at the very hart of God. We must vnder hope beleue about hope with faithfull Abraham. The mercies of God and the merits of Christs obedience are infinite, p higher then the heauens, deeper then the earth, broader then the sea, stronger then the lawe, mightier then the Deuill, and greater then all the sinnes of the world.

• Esay 54, 10

1 Rom. 7, 20

• Rom. 11, 29

8

1 Rom. 5, 20

Besides, God doth measure the obedience due to him, q rather by the affection then by the action, rather by the desire to obey, then by the outwarde performance of it. Moreouer, when one sinne is forgien, all the rest are likewise forgien: euen as repentance of one sinne, bringeth with it repentance of all knowne sinnes, r *For the giftes and calling of God are without repentance.* Last of al, we admonish them to consider, that grace and faith (howsoeuer they may be smothered) are neuer wholly taken away by sinnes of infirmity, s but thereby are manifested and magnified.

• How sicke persons are to behaue themselves in respect of their families.

• Gen. 18, 19

• 1 chr 28, 9

Touching their families, we say vnto them, call them before you, exhort them to cleaue t vnto god with full purpose of heart, to loue him, to walke before him in feare and reuerence, and to serue him in righteousness all the daies of their life: gyue them charge to learne, beleue, and obey the true religion and doctrine of saluation set downe in the writings of the Prophets and Apostles. God commended Abraham for this, sayinge, u *I knowe him that he will command his sonnes and household after him, that they keepe the way of the Lorde to doe righteousness and iudgement, that the Lord may bring vpon Abraham that he hath spoken vnto him.* Dauid gaue Salomon his sonne a notable and right noble charge before he died, a speaking thus to him standing before him and before the princes and peeres of the kingdom, *Thou Salomon my sonne, know thou the God of thy fathers,*
and

and serue him with a willing mind: for the Lord searcheth al hearts, and vnderstands al the imaginations of thoughts, if thou seeke him, he will be found of thee, but if thou forsake him he will cast thee off for euer. Teach them that child-hood and youth are vanity, ^{b Eccl. 1. 22} teach them to remember the creator in the daies of their youth: teach them to read the scripture, and to practise in their liues and conuersations what they haue read and learned. Instruct them to auoide idlenes, to eschew euill company, to giue themselues to prayer, and hearing the preaching of the word. Warne thy children to loue God, to reuerence their mother, and to loue one another. Warn them to speake euill of no man, and beware of taking Gods name in vaine. Put them in minde that God is their father, their creator, their preseruer, their redeemer, their sanctifier, yea, their iudge that shall come to iudge the quick and the dead, and reward euery man according to his workes. We must all appeare before the iudgement seat of Chriff, that euery one may receiue the things which are done in his bodye, ^{c 1 Cor. 5. 30} whether good or euill. Put them in remembraunce, not to oppresse or defraud any man, ^{d Psal. 41. 7} for the Lorde is an auenger of all such thinges, who will not blesse euil-gotten goodes, but send his curse vpon them, and they shall not prosper. Admonish them to shew forth their faith by good workes, and to shew mercy accordinge to their powers: Lastly, to honour their princes, parents, maisters, and all superiors.

Thus we instruct men to liue and to die, that dying they may liue with God in his kingdome. Thus we annoint the sicke with precious balme that shall not breake their head, ^{e 1 Thes. 4. 6} and with the inward and inuisible oyle of Gods grace and mercy. Thus we warne them to prepare the oyle of faith in their lampes, and to keepe a good conscience toward God and man, that they may with ioy and comfort depart in peace, render vp their soules into the hands of god, cheerefullie meeting the bride-groome, and entring with him into his kingdome. So then the people loose nothing by lacke of the materiall oyle, the want thereof being supplied with exhortations, admonitions, reproofes, consolations, prayers,

ers and supplications, more desired of the sicke, and more
 auailable for the sicke. And thus much of extreame vnction
 and the other forged Sacraments, whereof some wanting
 the outward signe, some the spirituall grace signified, some
 the word of institution, some the promise annexed, and all
 of them the commandement of Christ, and testimony of the
 scripture: we cannot admit them for any Sacramentes; and
 so we conclude, that there are only two Sacraments
 of the Church vnder the Gospell, which are,
 Baptisme, and the Supper of
 the Lorde.

*The ende of the first
 Booke.*



THE SECOND BOOKE
of the Sacrament of baptisme, be-
ing an honorable Badge of our Dedi-
cation to Christ, containing the true doctrine
therof, overthrowing the errors of the church
of Rome, and deliuering the comfortable vse of
this Sacrament to all the people
of GOD.

CHAP. I.

Of the Word Baptisme, and what it is.



Therto we haue spoken of the Sa-
craments in General; together with
the partes, vses, and number of
them: now we come to the first sa-
crament, which is Baptisme, being
an Honourable badge whereby we
are dedicated vnto Iesus Christ.

^a The word
baptisme is
taken many
waies.

This word in Scripture hath many
significations. First, in the native
and proper signification, it signifieth to dippe, to diue, and
plunge vnder water, as Mat. 3, 16. Iohn 3, 22, 23. Act. 8.
38, 39. Secondly, to cleanse and wash any thing with wa-
ter, euen when this sacrament is not administred, as Mark. 7
wher it is said, the Pharisies did not eat, except first they wa-
shed. So Heb. 9, x, the old tabernacle did consist in washings.
Thirdly, it signifieth the Crosse, afflictions, myseries, perle-
cutions, and inward vexations of the spirite, as Luk. 12, 50.

K 2

where

where Christ saith, *I must be baptized, and how am I grieved: will I be baptized?* And *Matthewe 12. 22.* *Are ye able to drinke of the cuppe that I must drinke of, and be baptized with the baptism that I shall be baptized withall?* Fourthly, it is taken for a liberall and plentifull distribution of the graces and gifts of God, as *Act. 15.* *Iohn baptized with water, but ye shall be baptized with the Holy-ghost within these few daies, that is, ye shall receive a greater measure of the gifts of God then ye have done before.* Fifthly, the word is taken for the doctrine of Iohn, which he deliuered before he administred the Sacrament of baptism, as *Act. 18. 25.* Where *Apollos* is said to be an eloquent man, and mighty in the scripture, knowing nothing but the baptism of Iohn. Lastly, it is taken for the whole worke and action of the sacrament of baptism, as *Math. 28, 19.* *Go vnto all nations, teach and baptize them:* and in this last sence we are now to speake of it.

What baptism is.

The description of baptism proued.

Let vs therefore see what this Sacrament is. Baptism is the first Sacrament, whereby, by the outward washing of the body with water once into the name of the father, of the sonne, and of the Holy ghost, the inward cleansing of the soule by the blood of Christ is represented. This description of baptism is to be opened and farther expounded vnto vs: wherein fūe pointes are to be considered of vs. First, it is called the first Sacrament, both in respect of the other Sacrament of the Lords supper: and because when the nations were conuerted to the faith, and beleued in the name of Christ, they were immediately baptized, as we see the practise of the church, *Act. 2. 41.* and *Chap. 10. 47.* and *Ch. 8, 12.* Where after embracing the faith, we see the partaking of baptism, and the sealing vp of their conuersion.

Eph. 5, 26
Tit. 3, 5
Mar. 1, 4.

Againe, it is said there must be an outward washing of the body with water, because the Apostle declareth thereby the nature of a sacrament of baptism, *Eph. 5.* *Calling it the washing of water through the Word;* and it hath a iust proportion or relation to the spirituall washing of our newe birth, *Tit. 3, 5.* being also called the baptism of repentance and amendment of life for remission of sins. Dipping into

m into the water is not necessary to the being of a sacrament: sprinkling of water is not necessary to the being of a Sacrament: but wetting and washing with water is necessary to the being of a Sacrament. Now whether the whole body should be washed, or the face only: and whether it should be done once or thrice, is not greatly materiall, but left in-⁺different to the church to decree and determine, what shal be thought fittest to be receiued and practised.

3 : Thirdly, it is added in the former description, that baptisme is once onely to be administred. For as in naturall generation, man is once onely borne: so it is in spirituall regeneration. And as circumcision was once only receiued in the flesh, whereby the fore-skin was circumcised: so is Baptisme once onely to be administred, not oftentimes to be repeated. Wherefore, the Apostle Eph. 4. saith, *There is one baptism, one faith.* Againe, Christ willed the Apostles to minister Baptisme, not Baptismes. Lastly, in baptisme the death of Christ is represented, and he died but once: so that as his death was not to be repeated, no more is baptisme to be reiterated.

4 Fourthly, the forme and manner of doing, is said to be *Into the name of the father, and of the sonne, and of the Holy-ghost.* Wherby is ment, that we haue fellowship with God in three persons (as a wife hath with her husband, who passeth into her husbands name) to be subiect to him, to obey him, to acknowledge and call vpon him, to worship no other god but the true *Iehoua*. This therefore is not to be vnderstood onely of vsing the name of the Trinity in baptizing, but by it also is ment, that the persons baptized are receiued into the grace and fellowship of God, to become his people, and to be partakers of his covenant to their spirituall comfort. Lastly in the description before remembered, it is affirmed that the outward washing of the body, *Representeth the inward cleansing of the soule by the blood of Iesus Christ.* This appeareth exprelly Gal. 3. 27. *All that are baptized into Christ, haue put on Christ.* And Tit. 3. 5, 6. *According to his mercy he saued vs, by the washing of the new birth, and the renewing of the Holy-ghost, which he shed on*

Eph. 4. 5, 6

Gal. 3. 27

Tit. 3. 5, 6

Rom. 6. 4

us abundantly through Iesus Christ our saviour. So also the same Apostle, *We are buried with him by baptisme into his death.* These testimonies out of the word of truth do evidently teach, that this is the principall scope and end of Baptisme, to assure our consciences by externall washing, of the inward cleansing of our soules by the blood of Christ for remission of sins. This being the discription of baptisme, let vs see what good vses may be made therof, and euery part in order, as they haue beene laid before vs. And first, touching the ^h first point mentioned before in the description, that Baptisme is the first Sacrament. This teacheth that such as are gained to the faith, & children of such as are in the profession ⁱ are immediately to be baptizd. So was the *Eunuch* when he was instructed: so was *Paule* when he was converted: so were the *Tenres* when they repented. And indeede ^m this is a true saying, that ^k men cannot be incorporate into any religion (whether it be true or false) vnlesse they be combined together by some communion and fellowship of visible Sacraments. Again, Is baptisme the first Sacrament of the new Testament? Then it followeth, that he which is not baptizd, is not to be admitted to the Lordstable: he that hath not receiued the first Sacrament, is not to be made partaker of the second. As in the old testament, circumcision was the Sacrament of entrance and admission, and none was admitted to eate the Passouer but such as wer circumcised, ^l as we see *Exod.* so none hath this right and priuiledge to come to the supper of the Lord, vnlesse first they be entred, and the doore opened to them by baptisme.

^S For a man must be knowne to belong to our family and household, before he presume to eat of the childrens bread, that belongeth not to strangers. Touching the vse of the 2. point, to wit, ⁿ that there must be washing with water: we learne that washing with water is of the necessity of baptisme. Indeed ther may be a washing without baptisme, ^o but ther can be no baptisme without washing *The ⁿ washing of water through the word.* So that this washing is necessary, because of the fit similitude that is between it and our regeneration

^h The vse of the first part of the description.

ⁱ act 18. 8

^k *August. cont. Faust.*

^l lib. 19. cap. 11

^l *Exod.* 12. 48

^m Vse of the second part of the description.

ⁿ *Eph* 5, 26

ration or new-birth. The water is apt to cleanse vs. & leaueth no filth behind: so is our iustification & sanctification represented by the blood of christ, as shal be considered. Therefore such as vsed sand, or blood, or such like matter not fit for washing, did not indeed baptize, but horribly prophane the Sacra. of baptisme. The third point in the description is, ^o Vses of the 3. part of the description of baptisme. that baptisme is once onely to be administred which affordeth vnto vs these three vies. First, it sheweth a difference between it and the Lords supper. The Apostle *Paul* speaking of the supper of the Lord saith, *As oft as ye shal eat this bread and drinke of this cup*: and Christ our sauour, *Do this as oft as ye drinke it in remembrance of me*, therefore it must be often receiued of the church. But baptisme once ministred, is not againe to be repeated. As we are once onely borne into the world, but after our birth are dayly nourished: so we are but once baptized, but there is continuall vse of the Lords supper, whereat we are fed to eternall life. Secondly, this teacheth, that all rebaptizing is vnlawful, as we see by the examples of the Apostles, ¹ who baptized not the beleeuers and members of the church the second time. For *Act. 19. 4. 5* 2. it is noted, that such as beleued the gospel, continued in the apostles doctrine, in fellowship, in breaking of bread & prayer: but not in baptizing againe, or being baptized againe. And ch. 19. 4. 5. the disciples which were baptized, and had not receiued the gifts of the Holy-ghost, *Paul* instructed further in the doctrine of Christ, and doh not rebaptize them, but laie his hands vpon them, and they receiue the visible gifts of the holy ghost. The reason is plain against rebaptization, because it signifieth and sealeth vpon our once being born agzin, our once setting and setting into the body of christ, and our spiritual marriage once with him, who is the spirituall husband of his Church. Wherby we see, that such as haue beene baptized by heretikers or other wicked ministers, are not to be rebaptized. It came in place of circumcision: but none wer twice circumcised, therefore none to be twice baptized. Again, it is a Sacra. that representeth our spiritual incorporatio into the church: but it is sufficient once to be ingrafted, & consequently sufficient to haue

o Vses of the 3. part of the description of baptisme.

1 cor. 11. 26 25. 23

1 act. 2. 42, & 19. 4. 5

Ezek. 36. 8 Hos. 2. 19. 20 Such as haue beene baptized by heretikes, are not to be rebaptized.

haue it once administred. This error of rebaptizing, arose vp on a corrupt vnderstanding and interpretation of the place. *Act. 19. When they heard it, they were baptized in the name of the Lord Iesus.* The difficulty of this place is taken away, if wee consider they be the words of *Paule* continuing his speech of *Iohns* baptisme, not of *Luke* declaring what *Paule* did. But of this place we shall haue better and fitter occasion to speake farther in the chapter following, where it is at large expounded. Furthermore, if baptisme be administred once for euer, it sheweth that he which commeth to Christ once truly and indeed, shall neuer be cast away, whom Christ Iesus loueth once, he loueth for euer, because his graces and giftes are without repentance. What shall seperate vs from Christ, when we are by his working adioyned vnto him? Wherefore, this outwarde washing, being not often repeated, but once onely vsed, doth effectually seale vp our once ioyning to God, who hath made an euertlasting couenant with vs, he shall neuer turne away from vs, to do vs good, we shall bee his people and he will be our God for euer. Indeepe if we could cleane fall away from the grace of God, we shoulde haue another regeneration and another baptizing to be the seale thereof: but because we are built vpon the brazen pillar of Gods election, the gates of hell shall not preualle against vs, for this foundation remaineth sure, and hath this seale, *The Lord knoweth who are his.* This appeareth in *Dauid*, *Psal. 51. He desireth to haue a cleane hart, he prayeth that the holy spirit be not taken from him:* thereby declaring that the spirit was within him, and that hee had a sensible feeling thereof, howsoeuer the flesh for a season had gotten the vpperhande. Heere then is a great comfort sealed to all Christians, in all tentations, against al the tetrours and feares of conscience, wherewith they are ready to be swallowed vp and ouerwhelmed. This must strengthen and stay vs vp, that although we may fall greceously, yet we shall not fall finally from the state of grace. He that is once a sound and liuely member of Christ, can neuer be wholly cut off. True it is, sinne may les- son our coniunction and weaken our communion with christ: but

Act 19. 5.

Ioh. 13. 1
Rom. 11. 29

2 Tim. 2. 19
20

Psal. 51. 10,
11

- but if we be truely in him, the band shall neuer be dissolued, ^c 1. Ioh. 3. 19
 we shall neuer be wholly seuered and fall from him, as 1.
 Io. 2. *They went out from vs, but they wer not of vs, for if they had bin
 of vs, they should haue continued with vs, but this commeth to passe,
 that it might appeare, that they are not all of vs.* Now if any man
 by falling into sinne, were totally seperated from Christ for
 a time, surely in his recouery and rising from sinne he were
 to be baptized the second time: for baptisme is the Sacra-
 ment, initiation and ingrafting into Christ, and an vniuersall
 falling would require a new ingrafting. But it were most ab-
 surd to say, we should be as often baptized as we fall into sin:
 and therefore howsoeuer Satan may buffet, molest, tempt,
 and wound vs greuously, yet he can neuer ouermaister vs
 wholly and ouercome vs finally, ^d as the Apostle declareth, ^d 1 Ioh. 3. 9
 1 Ioh. 3. *Whosoever is borne of God committeth not sinne, for his
 seed remaineth in him, neither can he sinne, because he is borne of
 God.* This assurance of our standing for euer in the couenant,
 is the roote of all courage and comfort in trials and tentati-
 ons, it helpeth vs to fight manfully against sinne, it prefer-
 ueth vs from securitie, it nourisheth vs in good works, it in-
 creaseth in vs a care to please god, and lastly it confuteth the
 popish fancie of the forged sacrament of penance, wherby
 (they say) a Christian being cleane fallen from grace is re-
 stored, finding no comfort in his baptisme: wheras the true
 beleeuer neuer falleth finally from faith, neither needeth an
 outwarde seale to assure his pertaining to Gods fauour and
 loue. Indeed euery christian that is fallen through infirmity,
 must rise vp, repent vnfeinedly, and shew forth the fruites
 thereof: yet the force and strength of his baptism is not lost,
 the fruit and comfort thereof remaineth for euer, and is ex-
 tended as well to the time to come as to the time that is past.
 + So many therefore as affirme, that the faithfull in their falles
 haue remedie in penance, but no comfort by their baptism,
 do set vp themselues, magnifieng their owne dreames and
 deuises about the holy ordinances of God.

4 The fourth part of the former description of Baptisme,
 is the forme of baptizing into the name of the father, of the son, and
 of

haue it once administred. This error of rebaptizing, arose vpon a corrupt vnderstanding and interpretation of the place. Act. 19. *When they heard it, they were baptized in the name of the Lord Iesus.* The difficulty of this place is taken away, if wee consider they be the words of *Paule* continuing his speech of *Iohns* baptisme, not of *Luke* declaring what *Paule* did. But of this place we shall haue better and fitter occasion to speake farther in the chapter following, where it is at large expounded. Furthermore, if baptisme be administred once for euer, it sheweth that he which commeth to Christ once truly and indeed, shall neuer be cast away, whom Christ Iesus loueth once, he loueth for euer, because his graces and giftes are without repentance. What shall seperate vs from Christ, when we are by his working adioyned vnto him? Wherefore, this outwarde washing, being not often repeated, but once onely vsed, doth effectually seale vpon our once ioyning to God, who hath made an euerlasting couenant with vs, he shall neuer turne away from vs, to do vs good, we shall bee his people and he will be our God for euer. Indeepe if we could cleane fall away from the grace of God, we shoulde haue another regeneration and another baptizing to be the seale thereof: but because we are built vpon the brazen pillar of Gods election, the gates of hell shall not preualle against vs, for this foundation remaineth sure, and hath this seale, *The Lord knoweth who are his.* This appeareth in *Dauid*, *Psalm. 51.* He desireth to haue a cleane hart, he prayeth that the body spirit be not taken from him: thereby declaring that the spirit was within him, and that hee had a sensible feeling thereof, howsoeuer the flesh for a season had gotten the vpperhand. Heere then is a great comfort sealed to all Christians, in all tentations, against al the tetrours and feares of conscience, wherewith they are ready to be swallowed vpon and overwhelmed. This must strengthen and stay vs vpon, that although we may fall greceously, yet we shall not fall finally from the state of grace. He that is once a sound and liuely member of Christ, can neuer be wholly cut off. True it is, sinne may lessen our coniunction and weaken our communion with christ: but

Act 19. 5,

Ioh. 13. 1
Rom. 11. 29

2 Tim. 2. 19

20
b Psalm. 51. 10,

11

- but if we be truly in him, the band shall neuer be dissolued, ^c 1. Ioh. 3. 19
 we shall neuer be wholly seuered and fall from him, as 1.
 Io. 2. *They went out from vs, but they wer not of vs, for if they had bin
 of vs, they should haue continued with vs, but this commeth to passe,
 that it might appeare, that they are not all of vs.* Now if any man
 by falling into sinne, were totally seperated from Christ for
 a time, surely in his recouery and rising from sinne he were
 to be baptized the second time: for baptisme is the Sacra-
 ment, initiation and ingrafting into Christ, and an vniuersall
 falling would require a new ingrafting. But it were most ab-
 surd to say, we should be as often baptized as we fall into sin:
 and therefore howsoeuer Satan may buffet, molest, tempt,
 and wound vs greuously, yet he can neuer ouermaister vs
 wholly and overcome vs finally, ^d as the Apostle declareth, ^d 1 Ioh. 3. 9
 1 Ioh. 3. *Whofoeuer is borne of God committeth not sinne, for his
 seed remaineth in him, neither can he sinne, because he is borne of
 God.* This assurance of our standing for euer in the couenant,
 is the roote of all courage and comfort in trials and tentati-
 ons, it helpeth vs to fight manfully against sinne, it prefer-
 ueth vs from securitie, it nourisheth vs in good works, it in-
 creaseth in vs a care to please god, and lastly it confureth the
 popish fancie of the forged sacrament of penance, whereby
 (they say) a Christian being cleane fallen from grace is re-
 stored, finding no comfort in his baptism: whereas the true
 beleueuer neuer falleth finally from faith, neither needeth an
 outwarde seale to assure his pertaining to Gods fauour and
 loue. Indeed euery christian that is fallen through infirmity,
 must rise vp, repent vnfeinedly, and shew forth the fruites
 thereof: yet the force and strength of his baptism is not lost,
 the fruit and comfort thereof remaineth for euer, and is ex-
 tended as well to the time to come as to the time that is past.
- + So many therefore as affirme, that the faithfull in their falles
 haue remedie in penance, but no comfort by their baptism,
 do set vp themselues, magnifying their owne dreames and
 deuises aboute the holy ordinances of God.

4 The fourth part of the former description of Baptisme,
 is the forme of baptizing into the name of the father, of the son, and
 of

¶ The vse of
the fourth
part of the de-
scription of
baptisme.

of the Holy-ghost. e This teacheth that whosoever is bapti-
zed, hath made a solemn promise to confesse and professe
the Christian religion, to be the seruauant of Christ, to fight
his battelles vnder his banner, against all the enemies of his
faith and saluation, against sinne, against Satan, against the
world: he hath vowed to renounce the workes of the flesh,
and to serue the true God. So often then as we are present at
the administration thereof, we must consider the couenant
into which wee are entred, which we made in the pre-
sence of men and Angels, which we are bound to keepe for-
euer. Wherefore, let vs learne daily to die vnto sin, and fol-
low a new life by the grace of sanctification. Secondly, this
form of administration teacheth vs, to assure our own hearts
of Gods protection and defence, f as a wife doth of her
husbands tuition and preservation of her from all daungers.
Let vs looke for life, saluation, gouernment, and nourish-
ment from him alone in Christ. For as he calleth vs from the
fellowship of Satan, of sin, and of the world to haue fellow-
ship with himselfe: so he promisseth to be our aide and de-
fence in time of neede, on whom we are in euery estate and
condition to depend. The last part of the description, g sho-
weth, *The inward cleansing of the soule by the blood of Christ.* This
teacheth that they abuse baptism, that in the outward work
seeke remission of sins, as though the force of washing away
sins were found in the element of water. Baptisme therefore
is not the washing away of sins: onely the bloud of Christ
cleanseth vs from all sin, 1. *Iohn* 1, 7. Again this declareth
the perpetuall vse of it in the church, seeing it hath this effect
to assure remission and forgiuenes of sins: vnto this let vs
bring our children: of this let vs make them partakers: from
this let vs by no means keepe them: and in this let vs con-
tinually renew our couenant with God.

¶ The vse of
the last parte
of the descrip-
tion of bap-
tisme.

Chap 2.

*That the parts of Baptisme are partly outward
and partly inward,*

Hitherto

Hitherto wee haue shewed how baptisme is taken and what it is. In baptisim we are to consider 2 things, ^a his parts and his vses. For as in the former book, when we spake of the Sacraments in generall, hauing shewed what a Sacrament is, we discended to his parts and vses, wherein the perfect knowledge thereof consisteth: so wee will obserue the same in handling the doctrine of the sacraments in particular. The parts of baptisme are first to be opened: the vses are to be referred to their proper place. The parts are 2. ^b the outward and the inward parts. This appeareth, ^a 1 Pet. 3, 21. ^b Mar. 1, 1. ^c Act. 2, 38. *Whereof the baptisme that now is, answereth that figure, which is not a putting away of the filth of the flesh, but a confident demanding which a good conscience maketh to God, and saveth vs by the resurrection of Iesus Christ.* Where the Apostle teacheth, that sinne cannot be washed away by that outward water, but by Christs inward working which the outward baptisme doth shadow. In like manner *Mar. 1. Truth it is, I have baptized you with Water, but hee will baptize you with the Holy-ghost,* where the baptiste sheweth that *hee* baptized outwardly, but the force of it proceedeth from Christ who baptizeth inwardly. So *Act, 2,* Peter saide vnto them, *Amend your liues and be baptized euery one of you in the name of Iesus Christ for the remission of sinnes, and ye shall receiue the gift of the Holy-ghost:* Where the Apostle declareth, that in such as repent and beleue, the vertue of the Holy-ghost is ioyned with outward baptisme. The outward partes therefore are one thinge, and the inward partes are another: that which is seene is one thing, and that which is vnderstood is another thing.

^a 1 Pet. 3, 21.
^b Mar. 1, 1
^c Act. 2, 38

Y Baptiste.

This diuision of the partes of Baptisme, affoordeth diuers good vses, and putteth vs in minde of sundry holy duties. And first of all, are there outward and inward partes of baptisme? then we learne hereby, that the outward partes are no vaine ceremonies, no fruitlesse rites, no vnprofitable actions that may be neglected or contemned, but auailable signes, and effectuell seales of the sprinkling of Christs blood for the forgiuenes of our sinnes.

Vsc. 1.

Againe

3. Againe, seeing there is such an vnion of the partes betweene themselues, we must not contemne, or dispise, or deferre baptisme. Wherefore the faithfull, all delaies, reasons, and pretences set aparte, haue speedily prepared themselues to do that which God commaundeth. Wee haue a worthy example in *Abraham*,^c when god required

^c Gen. 17. 23 him to circumsise himselfe, his sonne, and all the males of his house, and thereby to vncover all their shames: hee

+ doth not inquire why God required this at his hands, hee doth not complaine or consult with flesh and blood: ouer all doubts faith got the victory, and subdued reason vnder her, and caused him with diligence, readines, and expedition to submit himselfe to fulfill the Lords will, and performe it the same day that he commaunded it. Of this duty likewise we see *Paule* was ^d admonished by *Ananias* immediately after his conuersion *Act. 22.* saying, *Why tarrest thou? Arise and be baptized, and wash away thy sinnes in calling on the name of the Lord.* Whereby he sheweth, that this taryng and delay in the matters of God maketh vs culpable in his sight. True it is, it is not ^e the want of Baptisme simply that is damnable: (as is shewed afterward) but the contempt of the Sacraments is dangerous, and without repentance damnable, ^f as it appeareth. *The Pharisees and exponents of the law despised the counsell of God against themselves, and were not baptized of him.* We know all neglect and contempt in heauenly duties ^g is euill, and bringeth with it a certain curse as the prophet saith, *Cursed is he that doth the worke of the Lord negligently.* We see in humaine and worldly thinges, wise-men wil not deferre the sealing of their writings and calling of witnesses, when they haue giuen a promise to other or made a bargaine with other (knowing that vnnecessary delay may breede vnreouerable danger) as wee

+ see by the example of *Jeremy*, when he had ^h bought a field of his vnckles sonne, presently he weighed him the siluer, & enrolled it in a booke of remembrance, hee signed it, he tooke witnesses, and left it written in roles or records, hauing an instrument or euidence fairely drawne and sealed with

^c Gen. 17. 23
26

^d 1st. 22. 16
& 18. 8

^e Bernard.
epist. 77

^f Luk. 7. 35

^g Ier. 48. 10,

^h Ier. 32. 9. 10
Gen. 23. 16.
17. 18

with the common seale, if any thing should be called in question in time to come. The like we see in *Abraham* long before, when he had bought a possession of the *Hittites* for the buriall of his dead, he weighed out and paid *Currant money among Marchants*: so the field and the caue that was therein withal the trees and appurtenances that were therein, was made sure to him for a possession. As these men, when they had made the purchase, would not delay the taking of assurance and security: the like delaying and unnecessary putting off the time from *Sabboath* to *Sabboath*, from meeting to meeting, ought to be shunned of vs: otherwise, though we should be free from contempt, we cannot excuse our selues of the neglect of an high and holy duty to God and our children. Indee, we are not precisely tyed to a certaine day in Baptisme, as the *Iewes* were to the 8. day in their circumcision: but that which the 8. day was to them, a conuenient and orderly time is to vs. Now, what time can be more conuenient, more comely, more fitte, then the *Sabboath* day following, when the Church is assembled? That so it may be administred rightly, reuerently, religiously, and conueniently in the publike meetings of the faithfull? Againe, the needelesse and carelesse deferring of this worke hath a grieuous threatning annexed of assured punishment and iudgement, as it is set down, *The uncircumcised male, in whose flesh the foreskin is not circumcised, euen that person shalbe cut off from his people, because he hath broken my couenant.* Whereby we see, that whosoever shal neglect circumcision, or not suffer himself be circumcised, or shal approue the negligence committed by his parents, shall bee none of the people of God, but shall be shut out from the society and barred from the fellowship of the faithful, both in this world and in the world to come, vnlesse hee repent of this sin. And that the neglect of Gods ordinance draweth his wrath, appeareth in the example of *Moses*, *The Lord met him and would haue killed him, because his son was not circumcised.* He had dwelt iuth: land of *Midian* an Idolatrous country 40. years, he began to sauour of the manners there-

Baptisme not precisely tyed to a certaine day.

Gen. 17. 14.

Exod 4. 24.

Tim. 3. 5

thereof: but hauing called him to be a gouernor of people, would not be appeased toward him, vntill he had reformed his owne house. For if any cannot in rule his owne house, how shall he care for the church of God? Nowe whereas he had two sonnes borne vnto him in *Midian*, the elder no doubt was circumcised the eight day, according to the order and ordinance of God: why then did he deferre the circumcising of the younger? No doubt he was scorned and derided among them for circumcising his first borne, and his enemies were those of his owne house, euen the wife that lay in his bosome: yea he being then weak in faith, loued the praise of men more then the praise of God, and therefore the Lord would haue slaine him. Albeit it the signe of circumcision seemed base and contemptible, in outward shew, and to fauour of great cruelty toward little children: yet God would not suffer the deferring and neglecting thereof to goe without punishment. Although grace be not tyed to the sacraments, and that we may be saved without them: yet it is not left to the disposition of men, whether they will come to them or not, God will not haue the outward signes contemned of vs: for if we will be in the couenant, we must not despise the seal of the couenāt.

Vic. 3.

Furthermore, are the outward parts vnited to the inward? then this serueth as a speciall meanes to comfort the verie lowest estate of men and the poorest degree in the church, that they doubt not of the fatherly fauor of God toward them, but bee assured of their acceptation with God, who will make them partakers of his eternall blessings in his kingdome, as well as other whose condition is greater and higher in the world. When god gaue circumcision to *Abraham*,

Gen. 17, 12
23, 27

he commaunded him to circumcise all his seruants bond or free, as well borne in his house as bought with his money: thereby signifying that he adopted them for his children, and that albeit they were *Abrahams* bond-men,

1 Cor. 7, 22

yet they were the Lords freemen. So vnto baptisme wee admit and receiue the poore as well as the rich, the seruant as well as the maister, the low as well as the high, without respect of persons. When the lord instituted the passcouer,

Exod. 12, 3

the lambe was eaten of all the congregation.

So touching the Lords supper, it is an holy banket for all degrees and conditions whatsoever, and therefore the Apostle checketh the *Corinthians* for this abuse, that whereas the poorest soule eating of the bread and drinking of the cup, is as welcome to christ the gouernor of the feast as the richest, they did despise the poore and shamed them that had not. All these things duly considered, serue to assure the very meanest, lowest, and simplest in the church, that they are made heires of eternall life as well as other, as they are partakers of the signe with other, if they beleue with faithfull *Abraham*. This the Apostle teacheth, *There is neither Jew nor Grecian, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ.* And Col. 3. *There is neither Grecian nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, free: but Christ is all and in all things.* 1 Cor. 11. 22. Col. 3. 11

Fourthly, are there outward rites, signes, and persons as Vsc. 4. externall parts of baptisme? And are their likewise inward parts whereby weare consecrated to God, teaching that we haue vowed to renounce the lusts of the world, and to forsake the workes of the deuill? Then this condemneth those that depart out of the church before this holy and publike action be taken in hand. Baptisme belongeth not onely to the wittnesses and parties that bring the child, but to all the members of the church, that we may learne by our presence therat, to renew our faith and repentance vnto God. These men do too much disgrace and deface the dignity of this sacrament, not vouchsafing to remain at the administration therof, as if it were not worthy to be solemnized before the: whereas they should quicken their faith in the covenant of god, by beholding the works of the minister, and ratifying them in their hearts, as we read. *Luk. 1. 1. Luk. 1. 58, 59.* wher they are said to circumcise, because they were all present at the work, consenting to prayers and thanksgivings, of the Church: as also the Apostle saith, *Women pray and prophesse in the church, when they sit still and are partakers of the prayers and preaching used in the publike assemblies.* And as no member is cut off by excommunication, but in presence of all, to be wittnesses therof & to ratifie their grief for the losse of. 1 Cor. 11. 4. 1 Cor. 5. 4.

Reasons ren of a member of their body: so in b Baptisme it is required why the red, to witnesse and approoue the publike worke by their assembly presence, and to assure themselves thereby with joy and should remaine also comfort, that a fellow-heire is made partaker with them together, vntill in the communion of Saintes. Moreouer, the excellency Baptisme be of this Sacrament is as great as of the other: they are of finished. like worthynes in themselves, and to be had equal and indifferently in like price and estimation: they are both commaunded and instituted by the same authoritie of Christ: there is the same matter and substance of both, to wit, Christ with all his benifits: there is this one and the same end of both, the increase and strengthening of our faith: therefore why should one Sacrament be so much extolled aboue the other, and preferred before the other? So that whereas many come to the Lords Supper, few remaine and abide in the Church at the administration of baptisme. The whole assembly heareth the word preached and deliuered by the minister: the Sacramentes are instruments of our iustification by faith as well as the worde preached, sauing that the word worketh by hearing only, the Sacraments serue by the senses of seeing, handling, and tasting as well as hearing, to strengthen and encrease faith in our hearts: and therefore it is requisite that we ioyne in the one as well as in the other. Furthermore, the excellency, and worthynesse of baptisme appeareth heerein, in that it was instituted of God sealing vp his gracious covenant, in that it was sanctified by Christ being baptized of *Iohn*, and in that it was beautified by the heavenly reuelation of the blessed Trinity appearing thereat: so great honour, so great dignity and preheminance was neuer giuen to any Ceremony? Did God institute it, and shall we contemne it? Did Iesus Christ come to *Iohns* baptisme, and shal we disdain to be at the baptisme of Christ? Was the holy Trinity present, & will we be absent? True it is, some of the sacrifices and burnt offerings were miraculously consumed by fire from heauen: but what is this to the glorious presence of the maiesty of God, the blessed Trinity: declaring

* christ is after a sort preached in baptisme.

§ Gen. 4, 5 compared with Heb. 11, 4

ring to vs thereby, that God the father, God the son, and
 God the Holy-ghost are alwaies present at the administra-
 tion of baptisme, and truely performe that which is out-
 wardly figured and represented. Heere heauen was open, ^{Iudg. 13, 20.}
 which for our sinnes was shut against vs: heere the spirit. ^{1 King. 18, 30.}
 descended in the visible forme of a doue vpon Christ, to ^{2 Chr. 7, 14}
 + signifie vnto vs that being deliuered from the terrors of sin
 and iudgement, we are at peace with God: & the voice of ^{math. 3, 16}
 the father is heard from heauen, saying, *This is my sonne, in* ¹⁷
whom I am well pleased. All these things note out the speciall
 force and dignity of this Sacrament. It is not therefore to
 bee administred in a corner of the Church with three or
 foure persons present to witnesse the baptisme, the rest of
 the body of the congregation being departed, but in the
 face and open view thereof: forasmuch as God, to deli-
 uer it from contempt, hath giuen it visible markes of grea-
 ter honor. The Apostle ^{1 Cor. 12} saith *Our vncornelie* ^{1 Cor. 12, 23}
partes haue more comlineffe on: for our comely partes neede it not,
but God hath tempered the body together, and hath giuen more honor
to that part which lacked. As God hath delt with our bodies,
 so hath he done in this sacrament. That which is most sub-
 iect to contempt, dishonour, and disgrace, God hath lifted
 vp with sundry excelent preheminences and prerogatiues
 as we haue scene in Christs baptisme. And albeit there be
 + a difference in the person baptized, yet there is none in
 the substance of the baptisme. Seeing then god so highly
 esteemeth of this ordinance: it serueth to conuincē, to ac-
 cuse, and to condemne their carelesnesse and negligence,
 that refuse to be present at baptisme, or if they vouchsafe
 to bee present for a while, departe before the end of
 the whole action, and rushe out of the church before the
 name of God be prayesd, and the whole worke finished ^{Luk. 3, 21.}
 and concluded with prayer, as it was ^{Act. 22, 16} *Luk. 3. It came to*
passē as all the people were baptized, and that Iesus was baptized,
and did pray, the heauen was opened. And *Act. 22, Arise and be*
baptized, and wash away thy sinnes in calling on the name of the
Lord. Wherefore we are not to departe, before god hath
 L beene

1 Cor. 14. 26
40.

1 Ezck. 46. 10

been prayed vnto, and prayſed for his benefiſts. The Apoſtle chargeth, that ^h all things in the church be done in order and comelineſſe. Now, what can be more comely and conuenient, then that the Churches begin the exercises of their holy religion together, and end them together? Forasmuch as nothing is done in the assembly, which tendeth not to the edification of the whole body.

note

1 Concil. Trid.

ſeſ. 7. can. 1.

in ſcript.

1 The baptiſme of Iohn and of Chriſt are in ſubſtance one & the ſame.

m Mar. 1. 4

n Eph. 4. 5. 6

u Act. 18. 25.
26

Laſtly, if in euery true baptiſme, there be outward and inward parts vnitied each to other: then the baptiſme of Iohn and of Chriſt are in nature and ſubſtance all one. Contrary to the doctrine of the ^k Trent-council that teacheth, *If any ſhal ſay, that the baptiſme of Iohn hath the ſame force with Chriſts baptiſme, let him be accuſed.* Although it be no matter of faith, nor greatly neceſſary in the ^e daies to diſpute of Iohns baptiſme; ſeeing no man or woman is now baptized therewith: yet we will ſhew the truth of this point out of the Scriptures ^l that they are al one in ſubſtance and effect, not of any other kind & nature. For firſt, Iohn preached the baptiſme of repentance to remiſſion of ſins, they haue therefore the ſame doctrine, the ſame word, the ſame promiſe, ^m the ſame repentance, the ſame forgiuenefſe of ſinnes, as they had the ſame outward element of water. And the Apoſtle ⁿ teacheth, that there is *One body, one ſpirit, one hope of the calling, one Lord, one father, one faith, and one baptiſme.* 2. The baptiſme of Iohn was conſecrated and ſanctified in the perſon of Chriſt, for Chriſt was baptized with the baptiſme of Iohn. 3. It may appeare (as we wil proue Ch. 4, that Iohn baptized in the name of the bleſſed trinity. Fourthly, neither Chriſt nor his Ap. rebaptized any that wer baptized by the miniſtry of Iohn. Apollos did know onely the baptiſme of Iohn, ^o he is taken & inſtructed farther in the faith and waies of the Lord, but we read not that he was baptized again: ^ſ if Iohns baptiſme were not the ſame with our baptiſme, it would follow that CHRIST was baptized with another baptiſme then we are, and that our baptiſme was not ſanctified in the perſon of CHRIST: which taketh away our comfort and conſolation, that we which are the members of CHRIST haue one and the ſame baptiſme with our head. Sixtly, if the baptiſme of Iohn were not one with the

Anabaptist

baptisme of Christ, hereby the error of the *Anabaptistes* should be confirmed, for such as were baptized of *Iohn*, should be rebaptized. Seuenthly, the Apostles themselues should not be truly baptized: for they (no doubt) were baptized of *Iohn*, some of them being first his Disciples, otherwise they should be vnbaptized. For Christ with his owne hands baptized none, as appeareth *Ioh. 4. 1, 2*, and it is not likely that one of them baptized another: yea they should baptize other into an other baptisme then themselues had receiued. Last of all, Christ himselfe testi fieth, that the baptisme ministred by *Iohn*, pertained to the fulfilling of righteousness *Math. 3. 15*, and *Luke* testifieth, that the publicans and people being baptized of him, iustified god; but the *Pharises* dispised the counsell of god against themselves & were not baptized. Wherefore seeing *Iohn* baptised with water in the name of the Trinity to remission of sins and that the blessed Trinity was present thereat, we conclude his baptisme was the same with ours: & onely hereby in lyeth the difference, in the circumstance of time, *Iohn* baptised in christ that should suffer death and rise againe, we baptise in the name of Christ already dead and risen againe to life. Against this euident truth directly confirmed, *Bellarmino* the Iesuite raketh diuers, exceptions, and maketh many objections: all which stumbling blocks lying in the way (wherat many stumble) are to be remoued, before we conclude this chapter. For he reasoneth thus, *1. Bellar. lib. 1 de Bapt. cap. 20*

8. The baptisme of *Iohn* was instituted by *Iohn* himselfe not by Christ, he was, not the minister onely, but the author thereof: therefore it was no Sacrament at all, especially of the new Testament, and consequently not the same with the baptisme of christ. I answer, we must consider in this reason, the base and vile account that the Iesuites make of *Iohns* baptisme, they make it an idle and vaine Ceremony without fruite or force, and no Sacrament or scale of heauenly grace. Againe, if *Iohns* baptisme were no Sacrament, then CHRIST which receiued no other outward Baptisme, receiued no Sacrament: and we should be baptised with an other baptisme then Christ was. Furthermore, shal we heare with patience and hold our peace,

1. Ioh. 4. 1, 2

*1. Math. 3. 15
Luk. 7. 29*

Difference
betweene
Iohns bapt-
isme and
christ's where-
in?

Obiections
answered,

*1. Bellar. lib. 1
de Bapt. cap. 20*

2. a.

3.

Gen. 15. 21.

when these Iesuites or rather *Iebasites* ancient enemies of the people of God, belch out their blaspheemies, and blot *Iohns* baptisine out of the number of sacraments: and admit their false and forged Sacraments of Confirmation, Penance, Orders, Matrimony, and ex. teame v. & c.

4 Lastly, what intolerable boldnes or blindenesse is there in these bayards, that make *Iohn* and not God, to be the appointer, author, and ordainer of his baptisme: contrary to exp. sse evidence of holy Scripture? For seeing no man takeh this honor vpon him but he that is called of God as

a Heb. 5. 4

Joh Bapt.

Aaron was: shall we thinke *hee* would vsurp this office without gods word & warrant? And doth not christ himselfe propound the question to the chiefe priests and elders of the people touching *Iohns* Baptisme, a and teach that he baptized and preached by the authority and commaundement of God? Besides, do not the *Euangelists* say, b he was sent of god, *Ioh. 1. 6*, and that the word of God came to *Iohn* in the wilderness, and he came into all the coastes about *Iordan* preaching and baptizing? *Luk. 3. 2, 3*. yea, *Iohn* himselfe testifieth that he was sent to baptize, *Ioh. 1. 33*. I knew him not, but he that sent me to baptize with water, saide vnto me, vpon whom thou shalt see that spirit come downe, and tarry still vpon him, that is he which baptizeth with the Holy-ghost. Whereby appeareth, that *Iohns* baptisme was instituted of God not of *Iohn*: and *Iohn* was not the author, but onely the minister thereof.

a Math. 21. 25

b Ioh. 1. 6

a Math. 3. 11

Bellar.

a bellar. lib. 1
de bapt. cap. 21

c Luk. 3. 15, 16

Againe, c he obiecteth and allegeth *Math. 3. 11*, where *Iohn* himselfe saith, I baptize with water, but Christ shall baptize with the Holy-ghost. whence he d gathereth, that Christs baptisme gaue the Holy-ghost, *Iohns* baptisme gaue not the holy ghost: therefore their baptismes are not all one. I answer, these words were spoken to inform e the people that he was not that christ, *Luk. 3. 15, 16*. so that they make a difference, not betweene the Baptisme of CHRIST and of *Iohn*, but betweene the persons of Christ and of *Iohn*, betweene the minister of the Sacrament, and the instituter thereof. For this is true of all the Ministers of Baptisme

to the end of the world, that baptize in the name of the holy Trinity: they poure on the water, they can do no more, they can go no further, Christ must giue the grace of regeneration and sanctification.

Moreouer, f another obiection he taketh out of *Act. 19,* f *Bellar. lib. 1. 4, 5.* where *Luke* speaketh of certaine disciples at *Ephesus*, de bapt. c. 22. to whom *Paule* said, *Have ye received the Holy-ghost, since ye beleueed? And they saide vnto him, we haue not so much as heard whether there be an holy ghost. & And he said vnto them, vnto what & Act. 19, 2, 3, were ye then baptized? And they said, vnto Iohns Baptisme. Then 4, 5, 6, 7.*

Paule saide, *Iohn* verily baptized with the baptisme of repentance, saying vnto the people, that they should beleue in him, which shal come after him, that is, in *Christ Iesus*. And when they heard it, they were baptized in the name of the Lord *Iesus*. So *Paule* laid his hands on them, and the Holy-ghost came on him, and they spake the tongues and prophesied, and all the men were about twelue. In these words a it should seeme at the first sight, that *Paule* baptized the Disciples of *Ephesus* with the baptisme of *Christ*, which had before receiued the baptisme of *Iohn*. If then he baptized them againe in the name of *Christ* whom *Iohn* baptized, it followeth necessarily that the baptisme of *Iohn* was one, and the baptisme of *christ* another, otherwise it should bee a needelesse and fruitelesse repetition. Besides this, 2. a. the place seemeth to fauour rebaptization, and is alleaged by dangerous heretikes to that purpose. Wherefore, the place being difficult, the doubts diuers, and the errors many that are gathered and sucked from hence: let vs assay by the assistance of God to open the true and naturall meaning thereof. If we shall weigh and consider the wordes aright according to the true interpretation thereof, h a. h *august. de doct. christ.* greceable to the drift of the place, to the circumstances of the text, to the propriety of the words, to other testimonies of Scriptures & to the proportion of faith: we shal see they n fauour and further neither rebaptization maintained by the Anabaptistes, neither reall difference betweenee *Iohns* baptisme and *Christs*, defended by the Papists. True it is, ther n is in this scripture a double History and narration inserted,

Gen. 15. 21.

when these Iesuites or rather *Iebasites* ancient enemies of the people of God, belch out their blaspheemies, and blot *Iohns* baptisme out of the number of sacraments: and admit their huge false and forged Sacraments of Confirmation, Penance, Orders, Matrimony, and ex teame vr. & c. out

4 Lastly, what intolerable boldnes or blindness is there in these bayards, that make *Iohn* and not God, to be the appointer, author, and ordainer of his baptisme: contrary to

a Heb, 5, 4

Joh Bapt.

a Math. 21, 25

b Ioh. 1, 6

expresse evidence of holy Scripture? For seeing no man taketh this honor upon him but he that is called of God as *Aaron* was: shall we thinke hee would vsurp this office without gods word & warrant? And doth not christ himselfe propound the question to the chiefe priests and elders of the people touching *Iohns* Baptisme, a and teach that he baptized and preached by the authority and commaundement of God? Besides, do not the *Euangelists* say, b he was sent of god, *Ioh. 1, 6*, and that the word of God came to *Iohn* in the wilderness, and he came into all the coastes about *Iordan* preaching and baptizing? *Luk. 3, 2, 3*. yea, *Iohn* himselfe testifieth that he was sent to baptize, *Ioh. 1. 33*. I knew him not, but he that sent me to baptize with water, said unto me, upon whom thou shalt see that spirit come downe, and tarry still upon him, that is he which baptizeth with the Holy-ghost. Whereby appeareth, that *Iohns* baptisme was instituted of God. not of *Iohn*: and *Iohn* was not the author, but onely the minister thereof.

a Math. 3, 11

bellar.

a bellar. lib. 1
de bapt. cap. 21

c Luk. 3, 15, 16

Againe, c he obiecteth and allegeth *Math. 3, 11*, where *Iohn* himselfe saith, I baptize with water, but Christ shall baptize with the Holy-ghost. whence he d gathereth, that Christs baptisme gaue the Holy-ghost, *Iohns* baptisme gaue not the holy ghost: therefore their baptisimes are not all one. I answer, these words were spoken to inform e the people that he was not that christ, *Luk. 3, 15, 16*. so that they make a difference, not betwene the Baptisme of CHRIST and of *Iohn*, but betwene the persons of Christ and of *Iohn*, betwene the minister of the Sacrament, and the instituter thereof. For this is true of all the Ministers of Baptisme

to the end of the world, that baptize in the name of the holy Trinity: they poure on the water, they can do no more, they can go no further, Christ must giue the grace of regeneration and sanctification.

Moreouer, ^f another obiection he taketh out of *Act. 19*, ^f *Bellar. lib. 1. 4, 5.* where *Luke* speaketh of certaine disciples at *Ephesus*, *de bapt. c. 22.* to whom *Paule* said, *Haue ye receiued the Holy-ghost, since ye beleued?* And they saide vnto him, we haue not so much as heard whether there be an holy ghost. ^g And he said vnto them, vnto what ^g *Act. 19, 2, 3,* were ye then baptized? And they said, vnto *Iohns Baptisme*. Then ^{4, 5, 6, 7.}

Paule saide, *Iohn* verily baptized with the baptisme of repentance, saying vnto the people, that they should beleuen in him, which shal come after him, that is, in *Christ Iesus*. And when they heard it, they were baptized in the name of the Lord *Iesus*. So *Paule* laid his hands on them, and the Holy-ghost came on him, and they spake the tongues and prophesied, and all the men were about twelue. In these words ^a it should seeme at the first sight, that *Paule* baptized the Disciples of *Ephesus* with the baptisme of *Christ*, which had before receiued the baptisme of *Iohn*. If then he baptized them againe in the name of *Christ* whom *Iohn* baptized, it followeth necessarily that the baptisme of *Iohn* was one, and the baptisme of *christ* another, otherwise it should bee a needelesse and fruitelesse repetition. Besides this, ^{2. a.} the place seemeth to fauour rebaptization, and is alleaged by dangerous heretikes to that purpose. Wherefore, the place being difficult, the doubts diuers, and the errors many that are gathered and sucked from hence: let vs assay by the assistance of God to open the true and naturall meaning thereof. If we shall weigh and consider the wordes aright according to the true interpretation thereof, ^h ^a ^h *august. de doct. christ.* agreeable to the drift of the place, to the circumstances of the text, to the propriety of the words, to other testimonies of Scriptures & to the proportion of faith: we shal see they fauour and further neither rebaptization maintained by the *Anabaptistes*, neither reall difference betweene *Iohns* baptisme and *Christs*, defended by the *Papists*. True it is, there is in this scripture a double History and narration inferred,

intermingled, and infolded the one within the other, which causeth some doubt and obscurity, but may easily be cleared and expounded. For first of all, the wordes verse 5, *And they which heard it were baptized*: are not the wordes of Luke

the writer, but of *Paule* the speaker, continuing his speech of *Iohns* Disciples and hearers, and are not to be understood

of the 12. disciples, as appeareth by the two *Greece* conjunctions, which are vsed by the maisters of that tongue to ioyne and to disioyne, hauing relation one to the other,

and knitting together the parts of the sentence answering fitly each to other, ^k as may be seene in many places, wherefore, *Luke* speaketh not heere of *Pauls* baptism, but *Paule* speaketh of *Iohns* baptism. He setteth downe the

office of *Iohn* verse 3, then he prosecuteth both the partes of it, mentioning his preaching verse 4. & his baptizing verse 5. Again, these 12. abiding at *Ephesus* dwelling far from the

land of *Iudea* wher *Iohn* preached and baptized & liuing about 30. or 40. years after the death of *Iohn*, could not hear his doctrine from his own mouth, or receive baptism at his hands. Now, whereas they are said to be baptized to *Iohns*

baptism, the meaning is, ^l they embraced & professed the same doctrine which *Iohn* preached by word, & sealed with his baptism. Thirdly, we haue a like example, touching

the *Samaritans* baptized by *Phillip*, ^m *The holy ghost was yet come down upon none of them, but they were onely baptized in the name of the Lord Iesus: then laid they their hands on them, and they received the holy ghost.* Heere we are to obserue this order, *Phillip* pre-

ached, the people beleueed, and were baptized: afterward ⁿ the Apostles hands were imposed, and so the holy ghost is received. They gaue the gifts of the holy ghost by laying

on of hands without baptism, *Act. 8. 17*, neither do we read, that laying on of hands was vsed in baptism, neither were these baptized againe, but onely confirmed and

strengthened by imposition of the Apostles hands. So in this place, the twelue *Ephesian* Disciples had embraced and received the doctrine that *Iohn* preached, and were bapti-

zed in the name of christ: then the apostle layeth his hands vpon

Men, do

^k Math. 3, 11

Mar. 1. 8. 9

Act. 1. 5. 6

^l Act 18, 25

Math. 21, 25

Mar. 1, 4

^m Act. 8, 14, 15

16, 17

3.

3

n

vpon them, and they receiue the Holy-ghost, they are no
 more rebaptized then wer the disciples at *Samarina*. Fourthly, 4
 if the 4. & 5. verses were to be sundred and dismembred
 contrary to the vse of the *Greeke* particles, which serue to
 conioyne the whote, and to disioyne the partes of the sen-
 tence (as though the one were spoken of *Paule*, the other
 of *Luke*) why doth *Luke* afterward verse 6, reapeate and
 assume the name of *Paule*? What neede was there to make
 mentio of him again? Doth not this shew, that in the whole
 speech before, he had spoken of *Iohn* and his hearers that
 heard him preaching in the wildernes? Furthermore, the 5
 Apostle neither accuseth nor condemneth the baptisme of
 these *Ephesians*, neither enquireth whether they were bapti-
 zed or no, seing they wer in the number of the professors of
 the faith & beleeuers of the gospel (for they are called dis-
 ciples) but whether they had receiued the gifts of the holy
 ghost? Sixtly, if such as haue bene once baptized were to 6
 be repaptized, because they are sometimes grossly ignorant,
 and know not some necessary fundamentall point of religi-
 on concerning the Trinity, concerning the offices or per-
 son of Christ, and such like holy principles: the Apostles
 themselues should haue been baptized again, who conuer-
 sing with christ, hearing his doctrine, seeing his miracles,
 knowing his behauior, had yet tasted little of his spirituall
 and heauenly kingdome, but dreamed that the *Messiah*
 should haue a temporall and earthly kingdome. The *Sama-*
ritans also should be baptized anew, because being bap-
 tized they did not immediatly receiue the holy ghost. Like-
 wise, *Apollon* should be baptized againe, who was weake in
 knowledge, vnderstanding only the baptisme of *Iohn*, yet he
 was not rebaptized, but *Aquillia* and *Priscilla* tooke him,
 and instructed him farther in the faith of Christ and in the
 waies of God. And if Baptisme were so often to be repea-
 ted, as GOD of his mercy sheweth vs the errours of our
 minde and faultes of our life: howe often should wee
 bee baptized? Should not the faithfull many times,
 not onelye, in a yeare but sometimes in a daye require
 bap-

act. 1. 8

Math. 28, 21

Luk. 22, 29

• act 8, 17, 18
19, & 10, 44
45, 47, and 19
6.

• Ioh 1. 32.
33.

• 1 cor. 1, 13.
14. 15

• 1 cor. 16. 8.

Baptisme? Besides, we must consider, that these 12. Disciples were not ignorant of the Holy-ghost the third perion in Trinity, but of the extraordinary and miraculous gifts of the Holy-ghost, which appeared in clouen tongues on the Apostles, ° as the words are taken, *Act. 8, 17, 18, 19, and Chap. 10 44, 45, 47, and chap. 19, 6.* For it were vnreasonable and absurd to imagine, that such as are said to be disciples, schollers of Christ, professors of the faith, and members of the church, could be ignorant wholly of the Holy-ghost, which *Iohn* saw come downe p vpon Christ in a visible shape, without the knowledge of which spirit, none can be said to be a beleeuer and to be faithfull: such are so farre from being admitted into the church, that they deserue not to sit in the porch. Neither may we thinke without intollerable iniury done vnto *Iohn*, who was filled with the Holy-ghost from his mothers wombe, that hee would euer haue receiued to his baptisim such rude & grosse disciples as had neuer heard whether there were an Holy-ghost. Last of al, if *Paul* had baptized these 12. Disciples of *Ephesus*, why are they passed ouer in silence and not rehearsed, where, of set purpose he reckoneth vp such as were baptized by him? he declareth how he baptized *Crispus*, *Gaius*, and the houshold of *Stephanas*, he maketh no mention at al of this History. Nay, if he baptized these, might not the *Corinthians* haue taken exception against him, and accused him of falshood and forgetfulnes? And albeit he speak properly and particularly of the *corinthians*, yet afterwarde hee extendeth his doctrine farther, and concludeth generally that he knew not whether he had baptised any other; which he wold neuer haue spoken, if he had baptised the xii. together: especially seeing he addeth, *Christ sent me not to baptize, but to preach the Gospell.* And seeing the former Epistle was written after this History, and as some suppose from *Ephesus* where these disciples dwelled, ° as it may in part be gathered out of chap 16. when *Paule* saith, *I will tary at Ephesus vntill Pentecost*: how can it be that the apostle baptising the *Ephesians* and writing his Epistle from *Ephesus* shoulde not remem-

remember them among the rest, being many and also present with him before his face? Thus we haue opened the meaning of this place, which the vnlearned and vnstable haue wrested (as they doe also other scriptures) to their own destruction: and we haue proued the Baptism of Iohn to be one and the same in substance with the baptisme of Christ, and therefore to be neither vnperfect nor vnprofitable.

Thus we see, that the vnion of the outward and inward parts together teacheth, that in baptisme the outward rites are no needles ceremonies: that it must be ministred with all conuenient speede, against those that deferre the same many weekes and monethes: that it requireth our presence to the end of the administration therof, that prayers may be offered vp by the church for infants to be baptized and our selues learne what we haue vowed to God. We haue also learned that God testifieth his loue euen to the lowest in the church. Nothing is done in the church but to the benefit of the whole: and if we desire our children should be the children of god, why do we not stay to aske it of God? Or, how shall we better know, what our selues haue vowed and promised in our baptisme to God, and how we haue bene answerable thereunto: then by our continuall presence when it is administred. Lastly, this diuision of the parts teacheth, that the baptisme of Iohn and of Christ differ not in the truth and substance thereof. Thus farre we haue shewed that the parts of baptisme are partly outward and partly inward. Now let vs see what these outward parts are: and afterwarde proceede in order to the inward.

^a The sum of this chapt. is set downe.

Chap. 3.

Of the first outward part of baptisme.

AS we declared before in the former booke chap. 3. the number of outward parts of a sacrament: so the outward partes of baptisme are 4, namely, the minister, the word of institution, the element, and the receiuer. All these though outward partes, yet are substantiall and necessarie parts.

^a Four outward parts of baptisme.

1. parts. The first is the minister, as the Ambassador of God sent out by him with commission to meddle in the matter of the sacraments, as appeareth by the ministerie of *Iohn*, by the commandement of *Christ*, and by the examples of the
 b Lu. 3, 15, 16. Apostles. The baptist, b when all men mused in their hearts, if he were not that *Christ*, said to them, *Indeepe I baptise you with water, but one stronger then I cometh, whose shoos latcher, I am not worthy to vnloose.* And *Iohn*. 1. he saith, *I am come baptising with water, I knew him not, but he has sent me to baptise with water, said to me, upon whom thou shalt see the spirit come downe and tary still on him, that is he which baptiseth with the Holy-ghost.* And *Math*. 28. *Teach all nations baptising them.* Now according to this commaundement and commission, the Apostles went forth teaching and preaching to the people, and ministring the Sacraments to such as were conuerted to the faith, c as we see *Act*. 2. 38. Notwithstanding, whereas *Paule* saith, c
 e act. 2, 38. & 8, 12, 38, & 10 47. 48. & 16 32 Christ sent me not to baptise, d but to preach the Gospell, 1 Cor. 1, 33, & 22, 16 17. it is not to be vnderstood hystorically but comparative-
 1 Cor. 1, 17 ly. For his meaning is not simplie to relate and set downe x his office wherunto he was called, but by conferring it with 7 his preaching : as if he should say, This is not the chiefe and 7 principall ende of my calling and function to baptize, the 7 high worke of my ministry is to preach the Gospell. Indeed 7
 † they are both of them parts of the ministers Office, but this 7 is the chiefe to labour in the word and doctrine, in regard 7 of the greater giftes required, and of the fruite that floweth 7 and followeth from thence to their hearers, it being the high 7 ordinance of god to saue such as belceue.

That this is the Apostles mind and meaning, appeareth by the words immediately ensuing, where he reckoneth vp some whom he had baptized; which he would neuer haue done or attempted without a calling. True it is, the digni-
 note, ty & force of baptism dependeth not vpon the worthines or excellency of the Ministers thereof, but on the authoritie and institution of god, who onelie remitteth sinnes, and baptizeth with the Holy-ghost.

• Math. 7. 22

223

This appeareth by the example of such as cast out deuils

in

in Christs name, of whom Christ saith, he knew them not. Math 10. 1. 2.
 So *Iudas* was sent out with the rest of the Apostles to teach
 and to preach the Gospell of the kingdome, and to heale Math. 23. 1.
 every ticknes and every disease among the people, yet he
 was the sonne of perdition that the scripture might be
 fulfilled. The scribes and pharises sit in *Moses* his chaire.

For this cause Christ himselfe would baptize no man. Ioh.

4. least any should esteem of baptisme by the worthines or
 unworthines of the Ministers. Neuerthelesse, it is requi-
 red that baptisme be done and deliuered by a minister of
 the church, and one reputed so to be of the church, as
 may be confirmed by sundry reasons.

Reasons re-
 dred why the
 Minister on-
 ly may bap-
 tize

1. First, baptisme is a part of the ministry, which none
 may vndertake but such as are thereunto lawfully cal-
 led. God hath ioyned the ministry of the worde and
 sacramentes together: and what God hath coupled tog-
 ether, let no man separate, Math 19. 6. But women or

Mat. 28. xix
 Heb. 9. 4
 Math. 19. 6

private persons may not be admitted to teach in the pub-
 licke assemblies

1. Cor. 14. 34, 35.

13 *Let your women keepe silence in the churches, for it is
 not permitted vnto them to speake, but they ought to bee sub-
 iect, as also the Lawe saith: and if they will learne any thing,
 let them aske their husbandes at home, for it is a shame for
 Women to speake in the church. And 1 Tim. 2. Let your wo-
 men learne in silence with all subiection, I permit not a woman
 to teach, neither to vsurpe authority over the man, but to be in
 silence.*

1 Tim. 2. xi, xii.

Likewise, the Apostle reproveth the church of *Thy-
 ira*, that it suffered a Woman to teach among them,

and to exercise the publicke ministry of the word, con-
 trary to gods commaundement and the practise of gods
 people. I confesse, there have bene prophetesses in
 the church, as *Deborah*, *Huldah*, *Hannab*, the soure
 daughters of Philip, with some others: but the exam-
 ples are extraordinary, and therefore cannot make an or-
 dinary rule for imitation.

Judg. 4. 4. *Deborah*
 Sam. 2. 2. *Huldah*
 2 King. 22. *Huldah*
 Phil. 4. 2. *Philippa*

The causes heereof are direct and euident. For to teach
 publikely,

1 act. 22, 3
 Heb. 7, 7

13
 1 Pet. 3, 7
 Eccle. 7. 29. 30

1 Tim. 2, 13
 14
 Gen. 3. 6

publicly, is a token of authority and rule ouer others, inasmuch as the teacher is higher in place and authority then he that is taught, as *Paule* was brought vp at the feet of *1 Gamaliell*, and as the lesse is blessed of ^m the greater. Therefore, the woman should not be admitted to be a maister in *Isruell*, a teacher and instructor of men, as *1 Tim. 2*, where the Apostle forbiddeth them to teach publicly, and to vsurpe authority ouer the man, but requireth of them to be in subiection, not to chalenge dominion: Again, such is the ⁿ frailenes and weakenesse of that sexe, that they are easier to be seduced and deceiued, and so fitter to be authors of much mischief being the weaker vessels: therefore *Paule* hauing set down the doctrine that women should not take vpon them to teach in the church, and so preach in the assembly of men, presently alledgeth this reason, ^o that *The woman was first deceiued of the deuil and was in the transgression*: he made choise of her, and made her an instrument to beguile her husband. *Scrit.*

Furthermore, the minister representeth Gods person in this holy worke, and therefore he onely can offer and deliuer with power and authority the outward signe, which answereth fitly to the inward matter. Shall priuate persons vsurp to be the Lords messengers, to bring his letters and scales, not called, not alowed, not authorised? It cannot be without intruding of themselves and dishonour to God.

As none can wash vs from our sinnes but Christ onely: ^m so none can beare his person in the outward Sacrament of the inward washing, but he whom Christ himselfe hath appointed, if we will receiue the benifit of the holy scale of baptisme, for the assurance of our conscience that we are washed from our sinnes. And if the will and pleasure of a Prince, doe make that onely to be his scale, which he hath set aparte to scale his grauntes withall, so that albeit another bee made right of the same matter, iust of the same forme and fashion, and in all pointes like vnto it, no difference being to bee seene betweene them, yet the same

The people cannot with comfort assure themselves to receiue Sacrament at the hands of priuate persons.

7 same is none of the Princes seale, but a counterfeit stampe:
 7 then how much more ought the knowne will of the eternall God (which is, that they onely should minister the sacraments, that haue a publicke calling and allowance therunto) to haue that authority, that no sacraments can be warranted to be his seals, but such as are signed by his officers.
 Againe, I suppose the princes seales shoulde be stollen away, which he hath appointed to seale his grantes withall, and should be set too, by him that hath no authority, not being the keeper thereof, there can by no means grow any assurance of comfort to the party that hath it applyed to his writings: so if it were possible to bee the seale of GOD which a woman shoulde set to, yet for that she hath stolen her patent, and vsed it contrary to Gods commandement, I see not how any man can perswade his owne hart by it to be partaker of a sacrament: but his comfort is weakened and impaired, and his conscience left in doubt and perplexity.

Moreouer, this may yet farther appeare by a comparison (a forme of reasoning often vsed in the scripture) comparing different actions of thinges done by a calling, with such as are done without a calling, wherby we shall see that to haue a lawfull calling to do a thing, giueth life, likinge, and allowance vnto the doing. For we must, not onely consider what is done; but also who is the doer. What is the reason that *Ioab* captaine of the host, killing *Abner* and *Amasa* two more righteous then himselfe, was referred to iudgement: whereas *Phineas* killing *Zimri* and *Cosbi*, it was imputed vnto him for righteousness? What is the reason that *Peter* is reprobued for drawing his sworde, and smiting the high priests seruant, being commaunded to put vp the sword, because so many as smite with the sword *shall perish with the sword*: whereas the higher power which is God is said to be the minister of god, to take vengeance on him that doth euill, and not to beare the sword in vaine? Was it not, that *Phineas* was stirred vp and called of God to do execution: but *Ioab* was stirred vp by the Diuel, to see and to seeke

9 Beza. lib. de
 Quest. in sa-
 cra. quest. 140

141.

2 Sam. 3, 27,
 and, 20, 10
 1 King, 2, 5,
 Numb, 6 24
 7. 8

Math 26, 51.
 12
 Rom. 13, 4

Exod. 10. 13. seeke his owne reuenge? Was it not, that Peter was a pri-
uate man to whome God had saide, *a Thou shalt not kill: but*
Deut. 13. 8 *the Magistrate is ordained of god, to whom he hath saide, b*
9 *Thine eye shall not pity him, whom I haue appointed to die? Where-*
fore there is more to be marked of vs then the deede that is
done seeing the same deed performed by a person that hath
a calling is liked and lawfull, the which done without a cal-
ling is vngodly and vnlawfull. This truth is so plaine and ap-
parent, that the Heathen c poet doth acknowledge it.

Terent. in
Adesp. act. 5.
sc. 3

*Duo cum idem faciunt saepe ut possis dicere
Hoc licet impune facere huic, illi non licet:
Non quod dissimilis res sit, sed is qui facit.*

That is.

Though two an act attempt in substance one, as doth befall,
Yet one we oft as lawfull like, the other vnlawfull call:
Not that the deed is differing, the doer is all in all,

So then, to say that a woman may minister baptisme in ca-
ses of necessity, is all one, as if a man should say, that if ther
be no iudge or magistrate at hande that will do his duty in
executing iustice against murderers and malefactors: that
then a priuate man may take vpon him to draw the sword
out of the sheath to strike offenders. But as a priuate man,
slaying a murderer, hath himselfe committed murder,
and not executed iudgement, because he had no calling or
commission thereunto, so such as without any warrant
haue taken in hande to baptise, haue made a prophane
washing; and not administred any Sacrament of the Lord.

Lastly, if it be not materiall who baptise, then if the
friends or neighbours meeting together after the birth of a
childe, should carry the childe to the church to be baptised
and solemnely dedicated to Christ that died on the crosse, if
a priuate person preuenting their purpose cast water on the
infant and with all vse the wordes of institution; the childe
should by this imagination be baptised and be carried no
further to the minister. Or, if no man of purpose poure on
water

water, but it dash at vnwares vpon the face of the child, or if a shower of raine fall from Heauen, and a priuate person speake the words of institution, it should likewise be baptisme. Nay, which is more vnreasonable and absurd, 3. a if it were ministred by a boy playing and in sport, if a *calm. lib, E.* it were ministred by a foole or a mad man, if it were *pistok, Pag. 25* ministred by one that were not him selfe baptized, if it were by a Turke or infidell that is a sworne Enemy by profession to baptisme and to them that are baptized, yea if it were ministred by an *Athiest* that holdeth there is no God; yet it should be by this opinion a good, lawfull, and perfect baptisme. But seeing this cannot be so, we are not onely to obserue what is the deed done, but to consider who is the doer, and to prouide it be done by the minister warranted by the church and called of God thereunto.

Before we come to the vses heereof, we will answer an obiection from the example of *Zipporah* the Wife of *Moses*, who in case of necessity circumcised her sonne, and God departed from pursuinge her husbände to the death for omitting thereof. To this we may answer, that a: we must liue by lawes, not by examples which haue no warrant. The question is not of the fact, but of the lawfulness of the fact.

Againe, there is a difference betweene circumcision and baptism. For this falling out before the law, was more lawfull, when circumcision was left more at liberty: yea vnder the law there was no speciall commaundement giuen to the priestes to circumcise, which should tye it to the priesthood. But Christ in the gospel hath appointed the same persons to be preachers of the gospel and Ministers of the sacramentes. Moreover, inasmuch as shee did it, c *Exod. 4. 24* not in the absence but in the presence of her husband, *25, 26.* and inasmuch as her hart was not vpright, but filled with Anger against GOD, with indignation against her husband, with murmuringe and frettinge againste the institution of circumcision, castinge the fore-skin with great

great disdain vpon the earth, regarding nothing lesse then to performe a good duty to God, railing vpon and reuiling *Moses*, the act cannot be lawfull or aproued. Furthermore it doth not appeare out of the scripture that *Moses* was sick (as some pretend) but it is most probable and likely, that *Zipporah* wanting discretion but not presumption, through her boldnes and hastines preuented *Moses*, and aduentured on the worke, before the prophet coule prepare himselfe vnto it. Neither may we by the sequell and successe conclude the lawfulness of her deed, as *Bellarmino* doth, because the Angell ceased from vexing him, that therefore god was pacified, pleased, and appealed towarde him. For the Heathen man condemneth such as measure actions by the euent, as by a false rule and deceitfull measure. We see oftentimes euill workes prosper, and euill workes speede well in this world; The *Assyrians* that halted in the worship of God, and mingled his honor with Idols, were deliuered from the *lyons* that deuoured them: yet their corrupt and confused religion pleased not God. Wherefore, we conclude, that whereas this Woman administred circumcision, her example must not be drawn into imitation.

*Bellar. de
sacra. bap. cap*

7.

Ouid. Epist.

2, careat suc-

cessibus opto,

quisquis ab

euentu facta

notanda pu-

er. 17.

25.

Conte

Vsc. 1.

Now, as the truth is plaie and euident: so the vse is profitable and comfortable. First, if the minister be one outward part of Baptisme, then he must be ready and carefull to performe his duty, which is, to wash the vnclane body with water in the name of the father, of the sonne, and of the Holy ghost, to call vpon God, and to follow the institution of Christ, as it is left in the scripture for his direction. For if there be the outward sign of baptisme as the matter of the Sacrament, if ther be a party to be baptized which is the receiuer, and if there be a minister to administer it: yet vnlesse he performe his duty, there can be no baptisme. So then we must knowe that the actions of the minister are dubble: first, there is required of him a sanctifying of the water: Secondly, a washing of the partie. The sanctifying of the water, is the seperation and appointing of it by the word and praier to this vse to signifie the blood of Christ.

What are
the actions
of the Mini-
ster.

The

[The outward washing is a certaine pledge vnto vs of our inward washing by the blood and spirit of christ.

Vse. 2.

Secondly, if it be the office of the minister to baptize: then this giueth direction and instruction to the people to whom to repaire and resorte when they haue any children to be baptized. It is required of them to haue recourse to the ministers as to the officers of god. We see in the affairs of the common-wealth, and in passing conueyances of houses, of lands, and of inheritances, how carefull and circumspect men are to passe them where they ought to be passed, and in such courts, and vnder such officers as are authorized for such purpose, that there may be no error committed in the conueiance. For whatsoeuer is done and passed before him that hath not his patent to warrant his practise, is held to be void and frustrate by maisters of that profession. In like manner it standeth vs all vpon, when a matter of an higher nature and of greater importance is in hand, then the sealing and assuring of temporall possessions, to looke carefully to the diligent performance of this speciall duty, that the signing of our infants and sealing them in the couenant, be made by the hands of such officers as are appointed by God for that purpose, and by no other.

appli.

m.

Thirdly, this condemneth the abuse and prophanation of the Sacrament of baptisme in the church of Rome, where

Vse. 3.

women, midwiues, and priuate persons without any commandement of God, nay contrary to his word, take vpon them this part of the ministers office to baptize children,

which they haue receiued from the heretike *Marcion* ⁱ *Epiph here,*

who gaue women power to baptize, which *Epiphanius* ^k *42*

teacheth, the holy mother of Christ was not permitted to do. Such then as vsurp this calling and approue thereof,

Epiph. cont. her. 1.

neuer knew the force of our adoption in Christ, nor the strength of the couenant, nor that the elect are saued by the good pleasure and will of God. Therefore, there is not

m.

that absolute necessity of baptisme to saluation which many suppose, that for this supposed necessity, the ordinance of God should be broken and prophaned. And a man may

M

maruell,

1 Tim. 2, xi,

12

1 cor. xiii, 34,

maruell, why at such times, they did not rather commit the matter to priuate men to baptize then to woman (whose sexe is further remoued from execution of this office) nor

onely because they be vncalled and priuate men; but euen because they are women, and thereby are wholly vncapable (though otherwise qualified) of any publike charge

or function in the church, they are commaunded to sit still, and to be quiet. Besides, if in time of this extreamey and necessity which is imagened, it be permitted them to minister baptisme:

why should it not be suffered in like necessity and danger of death, that they minister the Lords Supper, and preach the Gospell, (in case they be able and men vnable or vnwilling) the dignity of the one Sacrament being no lesse then the other, and the excellency of the word

being as great as of them both? If then women may iustly be condemned, when they shal presume to sit down in the chaire of *Moses*, or to minister the Supper of the Lord: they

cannot be iustified if they vsurp to minister baptisme. For, shall we make a shamefull and double diuorcement of those things that God hath coupled, betweene the word and sacraments,

and likewise betweene the one Sacrament and the other? This is to great contumely and contempt offered to baptisme, to allow it in those, that may neither publicly preach, nor lawfully minister the Lords Supper: seeing their warrant to practise the one, is no greater then to do the other.

Wherefore, let all private persons and midwives consider with themselves the fearefull examples recorded in the Scripture, of such as haue rashly presumed to prophane the holy offices of the church, and how God

hath often visited this great sin with grieuous iudgments, sometimes with fire from heauen, sometimes the earth opening her mouth, sometimes with suddaine death, and sometimes with the most filthy disease of the Leprosie,

whereby as by his voice from heauen, he thundered downe vpon mens disobedience, and so ratifieth this law of the necessity of a vocation & calling for euer.

Corah, Dathan, and *Abram* taking vpon them the priest-hood without a calling, fire from heauen came downe consuming *Corah* and

^m Num. 16, 9,

^{Pla} I, 106 17,

18.

his company: the earth also opened and covered *Dathan* and *Abram*, that they were swallowed vp alive: none of them died the common visitation of other men, but God wrought a strange worke vpon them, and altered the course of nature: which ought to be a perpetuall instruction and direction vnto vs, to teach vs not to peruert or euert that order, which God hath established to continue in his church. Hitherto belongeth that which is written of *Azab*, who was smitten with suddaine and vnexpected death, ^{1 Sam. 6.7} only for that beyond the bounds of his calling he put forth his hand to hold vp the Arke which did shake and was ready to fall, which was lawfull for the *Leuites* onely to meddle withal, although his intent and purpose wer neuer so good: so that if the vnlawful intruders vpon baptisme pretend causes of necessity, heere seemed as great a necessity, yea his mind and meaning was as good as theirs, yet it displeased god, because it was done without his word and warrant. So *Azariah* was stricken with Leprosie, that he was a Leaper to the day of his death, for that not being content with his kingly office, he would take vpon him the priests office ^{2 king 15.5} to burn incense vnto the Lord. These worthy examples of gods most seuerie iudgements executed vpon the breakers of this ordinance, ought to strike such a fear into our harts, that we suffer not the sacred functions and offices of the church to be prophaned, and to teach vs that every one meddle only with the approued duties of his own calling.

And although God do not now thus execute iudgement from heauen, and work strange things in the earth in extraordinary manner, when his ordinances are broken: yet the sin is not thereby lessened, nor the punishment mitigated, nor the hand of God shortened, but stretched out still, though iudgement according to desert be deferred: may rather the greater wrath is reserved for his aduersaries, to the great ^{Nah. 1, 2} day of account, when all flesh shal appear before the throne ^{Ecccl. 8, 11, 12} of his glorious presence. For if the prophaners of the sign & sacraments of the old testament did not escape, but were thus sharply and seuerely punished: our sacraments established by the lord Iesus are not of lesse value & worthines, so that the contempt of the shal be visited with sorer iudgements.

• Ioh. 10, 10

And if god did strike with his reuenging hand priuatemen when they sinned in abusing the sacraments, and spared not kings in the pride of their hearts: how should women standing a degree farther off, and barred from the office by a stronger bolt, enter into the house as a window, and not be accounted as theues and robbers? So that we conclude, that the necessity of a calling is as great as the necessity of baptism. And thus much of the first outward part of baptism, namely the minister.

Chap. 4.

Of the second outward part of baptism.

• Word of institution is the forme of baptism

• Eph. 2, 26
Math. 28, 19

The second outward part of baptism is the word of institution, ^a which is as the forme of the Sacrament, as Eph. 2, 26. *Christ loved the church and gave himselfe for it, that he might sanctifie it and cleanse it by the washing of water ^b through the word.* This also is expressly set downe Math. 28. *Go, teach all nations, baptizing them into the name of the father, and of the sonne, and of the Holy-ghost.* This both declareth the vse of the Sacrament, and promiseth Christ with all his benefits. For to be baptized into the name of the blessed Trinity, is to be made one of Gods family which is his church, and to be partaker of the priuiledges thereof. This promise is contained vnder the commaundement, ^c as we may see by sundry testimonies of the Scripture as Gen. 48. *Iacob saith, The Angell that hath deliuered me from all euil, blesse the children, and let my name be named upon them, and the names of my fathers Abraham and Isaac:* whereby he meaneth, they should be ioyned to his family & accounted in the number of them. Now the vses remaine to be considered. First, heereby it is manifest, what a solemne covenant and contract, and what an eere coniunction is made by the washing in baptism betweene God and the persons baptized: for god the father vouchsafeth to receiue them as his children into fauour, the sonne to redeeme them, the Holy-ghost to purifie and preserue them, to comfort and regenerate them, to protect and defend them from all euil. This is the staffe and stay of our hope and comfort.

Vsc. 1.

Vsc. 2.

Secondly, consider on the other side, that the parties thus

baptised, do promise and vow, to acknowledge, beleue, serue, worship and call vpon the name of no other Gods but of the true God, which is the father, the sonne, and the Holy-ghost, and consequently to renounce the works of the deuil, the fashions of the world & the lustes of the flesh. Baptisme is as it were a solemne othe taken in the sight of God and in the face of the congregation, whereby the person baptized bindeth himselfe wholly to God, three in persons, but one in substance. Indeepe we deserue to be cast out of the fauour and family of God, yet he vouchsafeth to entertaine vs, to receiue vs, and to acknowledge vs for his children: therefore we must in euery estate depend vpon him, honor him as our God, serue him as our mai-ster, obey him as our Lord, and looke for saluation from him as from our redeemer. Againe, as we haue beene baptised, not in the name of one person alone, not in the name of the father alone, or of the son alone, or of the holy ghost alone, but in the name of the father, and of the son, & of the Holy-ghost: so we must all beleue & confesse as an article of our faith, that the Trinity in vnity, and vnity in trinity is to be worshipped. For albeit here are three reckoned vp as speaking of many: yet heere is also mentioned their name, as speaking only of one, not of their names, baptise them in the name of the three persons. So many as deny the doctrine of the trinity, are iustly to be condemned of falsehood and heresie. Such is the religion of the *Iewes*, *Greekes*, *Turkes*, *Persians*, and in some sort the *Papists*, albeit in words these last acknowledge one God in three persons. The *Greece* church at this day denyeth the God-head of the holy ghost: the *Turks* and *Iewes* deny the deity both of the sonne and of the Holy-ghost: the present church of *Rome* more glorious in shew, but not much more sound in faith, hath defiled the whole trinity with their Imagerie, and set vp a false CHRIST, partly denying him to be GOD of himselfe, and partly repealing all his offices: so that howsoeuer they professe him in wordes, and haue him the name of a sauiour: yet they make a mocke of his

sacrifice and haue turned Christian religion into *Antichristian* superstition. Wherefore, as we are baptized into the most worthy name of the blessed Trinity, let vs hold fast the true profession thereof, and renounce all errors and heresies oppugning our holy faith, and depriving vs of the sweete comfort we haue therein.

Vse. 3.

Thirdly, are these words of institution baptizing them into the name of the father, and of the son, & of the Holy-ghost, the outward forme of baptism? Then we hold that manner of baptizing must bee retained, this ought not to be changed, no other ought to be vsed then this, prescribed by Christ our sauour. We must not therefore let passe or leaue out, any of the three persons in trinity (as some heretiks haue done) though we shall vnderstand the other by naming and speaking of one. If any say, that the Apostles baptized in the name of Christ, as *Act. 2, 38*, and *Ch. 10, 48*, and *19, 5*. To this objection I answer, the Apostles do not set downe in those places the forme of baptism, or the words of institution: but the substance and end, which is, to assure remission of sinnes in the name of Christ. They shew not the forme, but the fruite: not how it should be ministred, but what spirituall grace is signified thereby. For why should the Disciples change the ordinance of their maister, who deliuered nothing to the churches, but what they receiued of the Lord? Againe, it cannot be denyed, but that the Apostles baptized in this forme, in the name of the father, and of the sonne, and of the holy ghost, as *Act. 10, 47*. *Can any forbid water that these should not be baptized, which haue receiued the holy-ghost as well as we?* As if he should say, these haue receiued the gifts of the Holy-ghost, therefore they may be baptized in the name of the Holy-ghost. And more plainly *Act. 19*, when the Disciples had answered *Paule* that they knew not whether there were an holy ghost, he saith, *Vnto what were ye then baptized?* Whereby he sheweth, it was the manner and custome to baptize in the name of the Holy-ghost, and consequently of the whole Trinity. The *Euangelists* also teach,

Obiection
Answer.

• 1 cor. 11, 23
• act. 10, 47
and 19, 2

teach, that at the baptisme of *Iohn*, the father, sonne and Holy-ghost were present. And as hee baptized with the same matter, why should we imagine he obserued not the same forme, that Christ commaunded expressly to his Apostles? Nay seeing in the baptisme of *Iohn* we haue proued, there was the same promise, the same grace, the same vertue, the same signe, the same signification, which was in the baptisme of the apostles (as we haue proued before) why should we onely doubt of the wordes of institution? Wherefore, we conclude, that the Apostles would not alter any thing of the direct and expresse wordes of their lord and maister, & prescribed *Math. 28*, where he chargeth ^(Math. 28, 19) them both what to preach and how to baptize. For as hee enioyneth them to teach the nations, to obserue whatsoever he commaunded them: so he willeth them to baptize in the name of the father, of the sonne, and of the Holy-ghost. And as they altered nothing in the matter of teaching: no more did they in the manner of baptizing, considering that as the doctrine they preached was the doctrine of God, so the Sacraments they deliuered were the Sacraments of God, and they had no more leaue in the one, then liberty in the other. If then, any should baptize otherwise then in the name of the Trinity, or should name the sonne to be vnequall to the father, or should deny the proceeding of the Holy-ghost, or should baptize in the name of the *Virgin Mary* and the Saints, this cannot be the Sacrament of baptisme instituted by Christ, but a Ceremony made voide and frustrate by our owne inuentions.

Chap. 5.

Of the third outward part of baptisme.

THe third outward part of baptisme is the element of water, which is the matter whereof baptisme consisteth. This truth is taught in diuerse places of the new testament. *Indeede I baptize with water.* And *Ioh. 3*, because he should be ^{Water another outward part of bapt.} ^{Math. 3, xi,}

bee declared to Israell, therefore am I come baptizing with water: I knew him not, but he that sent me to baptize with water, he saide vnto me, vpon whom thou shalt see the spirit come downe and tarrie still on him, that is he which baptizeth with the Holy-ghost. So Act. 8, 36. As they went on their way, they came vnto a certaine water, and the Eunuch said, See here is water, what doth let me to be baptized? then he commaunded the chariot to stand stil, and they went downe both vnto the water, both Phillip and the Eunuch, and he baptized him. And chap. 10. Can any man forbidde water, that these should not be baptized, which haue receiued the Holy-ghost as well as we? Nothing is so apt to set forth the blood of christ and his merits, as water which is fit to cleanse and wash, and leaueth no filth behind vpon the body: by which outward worke, Christ would haue vs feelee the inward purging and purifying of the soule.

Vse. 1.

The vse of this outward part, is three-fold. First, it teacheth, that the minister may not baptize with any other liquor and element, then with naturall, common, and ordinarie water: whereunto answered the flood, the red sea, and the Iewish purifyings, vnder the law. The curious questi-

ons, whether wanting water we may baptise with sande, or water distilled and compounded, came at the first from the dangerous and bloody opinion that they are damned which

die vn baptized. If any demaund whether sweet waters and distilled may be taken and vsed, or mingled with common water, especially when children of such as are in high place are to be baptised & sealed into the couenant, therby to note a difference betweene person and person, forasmuch as god hath lifted vp the head of one aboue another: I answer, c

Answer.

• Rom, 13, 1, 7 all power is indeede of god, and we with hart and tongue do giue honour to whome honour pertaineth, and feare to whome feare belongeth.

Notwithstanding, all mixture of the water, is mans in- uention and an human tradition, which in GODS wor- shippe is not to be admitted. Whatsoeuer is mingled with common Water, is a corruption, whatsoeuer the partie be that is baptised. The Apostle teacheth, that the church hath

• Eph, 4. 5

*I answer all power is given
of god to christ as he will use it
where: how christ has giued
us with such power as he will
therefore all mixture of water
is vnto us*

hath all one baptisme: not one manner of baptizinge the poore, and another of baptizing the rich. Besides, why might wee not allowe mixture of water with Wine in the Lordes Supper, as well as the mixture of compound water with common water in the sacrament of baptisme? Furthermore, if there might lawfully bee admitted a different manner of baptising the children of rich-men and the children of poore men: then in the other Sacrament the like distinction might be receiued, and so a finer kinde of breade be prouided for the richer sort by themselves, and a coarser sort for the poore by themselves, which seperation the Apostle reproveth in the church of *Corinth*, and calleth it a despising of the Church and a shaming of the poore. For in the exercises of religion there ought to be no difference of persons, for all are one in Christ Iesus, and therefore the Noble Eunuch mentioned *Act*, 8. was baptised by Philip with ordinary water.

Now if no composition may be mingled: & then much lesse may any other signe be vsed, and to the element clean changed, and the ordinance of God altered: for the church of God hath no liberty to bring any other signe in place of water. If a man were baptised with sande, with bloude, with wine, with milke, with snowe, with oyle, and such lickor, it is no baptisme at all, but a meere voide and ydle action: such a person must afterwarde be sprinkled or washed with water, not that any should be rebaptized, but because all persons should be once baptised, the former action being meereley frustrate. Although the forme of words be retained in the administration which our sauiour commaundeth, and the body be washed in the name of the three persons, the father, the sonne, and the Holy-ghost: yet if such an errour be committed in the matter that the signe be changed, and another foysted in, contrary to the precept of Christ and practise of the Apostles, ther is a nullitie of the whole work, the pattie be-fanded, or be-bloodied, or oyled, is erroneously and vnlawfully, nottruely and effectuallye baptised.

ⁿLeuit. x. i. 2

Nadab and Abihu are smitten with lightning from heauen for bringing strange fire into the tabernacle, whereas they should haue taken of that fire which GOD had appointed, though other fire would as well haue consumed the offering. And are not all other elementes as strange fire that are brought into this sacrament, beside water? Or, haue we ^{not haue} ~~not~~ greater liberty to change Gods ordinaunces in the gospell, then the *Iewes* had vnder the Law?

ⁿLeuit, i. 3, x
xiii

When GOD appointed the burnt offering to be offered, and commanded the people to bring either bullocks out of the heard, either Sheepe or Goates out of the folde, either Turtle-doues or young Pigeons from amonge the birds: being thus limited and restrained, might they bring an Asse, or an Elephant, or a Camell unto him? might they cut off a dogges necke, or offer swines flesh before the Lord? So, whereas God hath ordained the sacrament of baptisme to be administred, and hath willed it to bee done with water, most common, most vsuall, most plentifull, most fit, most significant: shall we take sand, or saw-dust, oyle, or other element then god hath allowed? The Lorde likewise threatning a generall dearth of Corne, Wine, and Oyle (of which things many of their offerings and oblations consisted) sheweth that the priestes shoulde Weepe and wail, because the *Meat-offerings and Drinke-offerings should cease*. But what neede was there, either that the priestes shoulde haue lamented, or the offerings haue ceased, if they might haue vsed other elementes, other signes, or other matter then GOD approoued? If they might haue taken water in steed of wine, or Milke in steed of oyle? Or if they might haue taken vncleane beastes in steed of cleane, Or the Fishes of the Sea in steade of the Beastes of the fielde? Or creeping thinges for their Offerings in steed of such as chewe the cudde and diuide the hoofe? Nowe howe can it bee better Warraunted to vs to take oyle for Water, then it was for them to take Water for oyle.

vse. 2

Againe, heereby all Popish corruptions and mixtures brought

brought into this Sacrament are confuted and condemned, as their creame, their tapers, their crosses, their censors, their salt, their spittle, their holy-water, their exorcisings and conjurations, hauing also an opinion of saluation and worshippe annexed vnto them. These men (as if it were a base and contemptible thing to baptize with Water onely, according to Christes commaundement) haue brought in a new word and new elements, that is, new drosse and new filth into the church, and into the sacraments of the church: as salt, that we may bee seasoned with wisdom, and bee kept from putrifying in sinne: oyle, that we may bee safe from euill suggestions: spittle, that our eares may be open to heare the word, and our Nostrils to discerne the smell of good and euill: crosses, that all our senses may bee defended against the euill spirit.

True it is, if all the other partes and actions be obserued, these inuentions and additions, which are so many abuses, make not baptisme void, neither bring a nullity therof: notwithstanding these beggerly ceremonies, as they are destitute of the testimony and approbation of the first and ancient Churches, so they corrupt the pure, simple, and sincere institution of Christ. None were vsed when Christe was baptised, neither gaue he any such thinge in charge to his Apostles, neither were they in vse in the Apostles times, neither did they deliuer them to the pastors and teachers which they ordained in euery city. For Peter saith, *1 Can any man forbidde water, that these should not be baptized?* Hee calleth not for oyle, salt, spittle, creame or any such thinge, but only for plaine, common, and ordinary water. Thus in one sacra. they find many sacraments, and inuent tipes, shadows, similitudes, and significations in the immediate seruice of God, whereas we haue the body it selfe, that is, christ already. They make these outward things able to giue grace, power, and strength against the deuill. But the Apostle teacheth, that the weapons of our warfare are not carnal, they are spiritual, that must defend vs from euill. If they refer al this trash and trumpery, not to the substance of the sacram.

but

as some of them teach.

• Hosii confes.
de ritib. bapt.
cap. 37

but ^{as} to order and comelineffe: do they not thereby blasphemously accuse the baptisme of *Iohn* and of the Apostles of Christ of vncomelineffe and disorder? Whereas the comelineffe and dignity of the sacraments is to be esteemed by the word of God, by the institution of christ, by the simplicity of the gospel, and by the practise of the Apostles.
+ Nothing is more comely, decent, and orderly then that which christ commaundeth and alloweth: nothing is more vncomely or vnseemely, then that which man inuenteth in the seruice of God, and in the celebration of the Sacraments, thereby inuerting and peruerting the holy ordinances of God.

but reargue.

Thirdly, if washing with water be an outward part of baptisme which pertaineth to the flesh; but teacheth not to the conscience, which toucheth the body, but clenseth not the soule: then the bare want of externall purification, cannot bring the danger of eternal condemnation. Wherefore children dying without baptisme are not reiected because they want baptisme: for children that are elected are saued, though they dy before baptisme: and they that are not elected are condemned, though they be baptized. For it is not the want, but the continual contempt thereof that is damnable. Circumcision was as necessary to the *Iewes*, as baptisme is vnto vs. But all did not perish: that died vncircumcised: therefore all perish not that dy vnbaptized. And if the saluation of the child did depend vpon the outward sacrament, it had beene an hard thing in the Lord (who wil p not the death of a sinner) to haue required the deferring of it one weeke, one day, one houre, one minute? We see in *Ioshua*, that it was omitted 40. yeares, while they were in the wilderneffe, through their continuall iournies and vncertaine abode in euery place: yea it were an hard, cruell, and bloody conclusion to determine thereupon, that whosoever among them during that time dying before he was circumcised, was damned. When *Dauid's* child died the seuenth day, which was before he could be circumcised, (circumcision being limited to the 8. day) he did not cry out

• A perished
not vnder the
law that died
before cir-
cumcision.

• Ezek. 18, 23,

• Iosh. 5, 5

• Leuit. 12, 2, 3

our pitifully, he is damned, he is damned, but arose from the earth, washed himselfe, anointed his bodie, changed his apparrell, refreshed himselfe, cheered his wife, came into the house of the Lord, worshipped God, praised him for all his doings, made his seruants that attended on him wonder at his comfortable behaviour, and said, he should go to his child, but not his child return to him againe. But if he had thought all condemned that are vncircumcised, his lamentation would haue exceeded, for he had cause to haue sorrowed more after his death, then he did in the childes sickness: and if circumcision had bene of such absolute necessity, he might haue said, The child being now dead, why should I not fast? why should I not weepe? why should I not afflict my soule? seeing I cannot bring him againe, or restore him to life to be circumcised? But because he sorrowed not as one without hope and hee complained not on this or any like manner: it appeareth that his father apprehended the saluation of the child, and feared not his damnation through vntimely want of the outward sacrament.

Now, God is not freighter and harder to vs vnder the gospel, then he was to the Israelites vnder the law: he is no lesse able and willing to saue now without baptism, then in those dayes he was without circumcision. Againe, how foolish, vaine, and vnreasonable a thing is it, to put life and death, saluation and damnation into the hands and libertie of mortall men, as of the parents that shoulde bring them, or of the minister that shoulde baptize them, or of others that performe other duties vnto them: whereas eternall life and saluation standeth sure and settled vpon the brazen pillar of Gods election (who knoweth who are his) and vpon his mercifull promise in his covenant, and not vpon the lust and pleasure of any man, as we see in the example of Iacob, of whom God saide, I haue loued him, before he was circumcised, nay before he was borne, or had done either good or euill.

Furthermore, we haue shewed before, that many be-
 lectured,

Gen. 17. 12.
& 21. 4

2 Sam. 12.
18, 19, 20, 21.

23

on

2 Tim. 2. 19

Rom. 9. 21.

23

Mat. 1. 2

28, 10, 42

leued, repented, and had the Holy-ghost before they were
 baptized. Yea, the thief, yppon the crosse repented of his
 sins and beleued in Christ, yet was neuer baptized: notwith-
 standing he was receiued to mercy and certainly saued, as
 Luk. 23, 43. Christ saith, *This day shalt thou be with me in Paradise.* Besides, 2
 there is no greater necessity of baptism then of the Lords
 supper: but we maie be saued without the Lords supper:
 therefore also without baptism. Lastly, if all persons dying
 without baptism bee condemned: then infinite multitudes
 of children shold or may perish and be damned without their
 owne fault, through the carelesnes of others: but none pe-
 rish without their owne fault: therefore all dying without
 baptism are not condemned. To these we might adioyne the
 testimony and confession of the aduersaries, which is strong
 against themselves, to whome we may say as Christ some-
 times did to that sloathfull person, *Thou euill seruant, out of
 thine own mouth wilt I iudge thee.* These make three sorts of bap-
 tisme, of water, of blood, of the spirit: whereby they con-
 fesse that the want of baptising with water is not damna-
 ble in all, seeing that want may be supplied, either with
 shedding of their blood for the testimony of the truth, or by
 spiritual regeneration and ingrafting into the body of christ
 To conclude, do we desire the custome and practise of the
 church? It is well knowne, that in *Thessalia* the sacrament
 of baptism was celebrated but once in the yeare, namely,
 at Easter. In other places thrice in the yeare, and sometimes
 not vntill the houre of their death, when they were going
 the way of al flesh. *Constantine* the great was the first chri-
 stian Emperour, yet was he not baptized till the time of
 his death. And *Valentinianus* a christian Emperour died with-
 out baptism: yet doth *Ambrose* giue him his due commen-
 dation, and doubted nothing of his saluation. Shal we do
 these good men, these worthy Emperors, these godly chri-
 stians this wronge, as to thinke they were damned, who
 were the chiefe pillars and protectors of the Catholick re-
 ligion? Or if the churches aboue mentioned had holden
 this hard opinion, that the want of baptism was a signe of
 reprobation: would they haue deferred it in the houre of

Socra. lib. 9
 cap. 22
 Bellar. de sacra
 bap. c. 26

Tripart. hist.
 lib. 3, cap. 12

Orat. de obit.
 Valentin.

death (whereby sometimes they were pretended) and administered it at certain times onely of the year. *It is,* that custome is not to be followed, neither the negligence of those byshops to be allowed: but it teacheth thus much that in deferring baptism they differed in iudgement from the new church of Rome, and concurred in opinion with the reformed churches; for which causes their practise is alledged. The reasons vsed to maintain the absolute necessity of this sacrament to saluation, are weak and not worth the answering. First they object the threatening annexed to circumcision. *The uncircumcised male shall be cut off from his people.* To this I answered, first God commandeth infants to be circumcised the eighth day, before which time they were forbidden to circumcise. Wherefore, infants that dy before the 8. day, were not bound and obliged by this law. And seeing there can be no transgression where there is no law, they are not damned because they are vncircumcised, seeing god calleth many out of this life before they were capable of this sacrament. Again the commination and threatening is not to be vnderstoode generally of all, but of such as are growne vp: not of children, but of men, as appeareth by the reason, *For he hath broke my covenant.* This cannot be applied to infants, who albeit they haue not actuall faith, yet cannot be said to contemne grace, to refuse the covenant, to reiect the promises, or to lie in infidelity & hardness of hart. Wherefore, it belongeth vnto those onely that being grown vp and come to yeares, shall approue the negligence of their parents, and will not suffer themselves to be circumcised. Now as to Peter, saying, *Thou shalt neuer wash my feet,* Christ answered, *If I wash thee not, thou hast no part in me:* so to the Israelites that should haue said, I will neuer be circumcised, this threatening might fitly be applyed, *If thou wilt not be circumcised, thou hast no part in God, no portion in his blessing, no assurance of his promises in this life, or of his kingdome in the life to come.* Lastly, to be cut off from the people, doth not signifie to be condemned, for euen the negligence and contempt of the Sacrament is pardonable wher repentance followeth: as we see of such as cam vn-

Gen. 17, 14
Obiection
Answered

Rom. 5, 13

caleban. in
cap. 7. genis.

John. xiii, 8

1 Cor, 11. 30
31.

Ps, 55, 24
Deut. 13. 59

Exod. 12. 15
19

1 Cor, 5. 2
13

Obiect 2.

1 Ioh, 3. 5

Bellar. lib. 1

de bapt. c. 4

Hosij Confess.

cap. 35

Answer.

1 Ioh, 3. 11

heremity and unworthily to the Lordes supper among the
Gentiles, who were punished with diseases and death it
selfe, yet the soule no doubt was saued in the day of the
Lord. Sometime therefore, that phrase of speaking signifi-
eth temporall iudgements of God on men and their fami-
lies for their wickednes. Sometimes it signifieth the ma-
gistrates iustice inflicted on malefactors, who beareth not
the sword in vain, which is expounded afterward, *Thou shalt
surely kill him.* Sometimes, it signifieth to bee cut off from
the bosome of the church, which is done by the high and
dreadfull censure or excommunication. *Whosoever eateth lea-
nened bread from the first day until the seventh day, that person shall
be cut off from Israel:* the interpretation of which wordes is
added verse, 19. *That person shall be cut off from the congregati-
on of Israel.* So the Apostle speaketh, 1 Cor. 5. *Hee which
hath done this thing should be put from among you,* that is, from
your company and fellowship as verse 13. *Put away from a-
mong you selves that wicked man.* Thus we are to vnderstande
the threatening in this place, that such as contemne circum-
cision, either themselues, or allow the same contempt and
negligence of others, shall no longer be reckoned and re-
puted among the people of God, but be seperated from
them.

Againe, they object Iohn, 3. *Unless a man be borne of wa-
ter and the spirit, he cannot enter into the kingdome of God:* there-
fore say they, it is necessary to saluation to be baptized. This
is the reason of Bellarmine, and of others. I answer first,
it is not necessary in this place by water to vnderstande ma-
teriall water; but the grace of Christ purging and cleansing
as water doth; which interpretation may be gathered by con-
ference of a like place Math 3, 11. *He shall baptise with the
body of flesh and with fire,* that is, by the spirit of God which is
as it were fire, lighting our hearts with the knowledge of
God, inflaming them with his loue, and purging them from
euill affections. So when we are said to be borne againe by
water and the spirit, he meaneth, by the spirit shewing forth
in vs the force power, and property of Water, as if hee
should

should say, we are borne of water which is the spirit, ^a as ^u *Ioh. 7, 38, 36*
Ioh. 7, 38, 39. Again, if it were ment of water in baptisme, & ^{4, 11}
 it must be vnderstood according to alike ^a sentence *Ioh. 6.* ^a *Ioh. 6, 53*
Vnlesse you eate the flesh of the sonne of man, and drinke his blood,
ye shall not haue life in you: which must be vnderstood of such
 as are of yeares and growne in age. And thus *Innocentius* the
 3. in the ^b decrees expoundeth it: so doth *Peter Lumbard* ^c *Decret. Gro-*
 maister of the Sentences. So then, if they will be tryed, ei-
 ther by their owne Pope, which is their holy father: or by
Peter Lumbard, which is their grand-maister: this place can-
 not be enforced against infants, that die before they bee
 baptised, but must be referred to men of greater yeares.

We reason not thus farre, to iustifie and allow the slug-
 gishnesse and neglect of carelesse parents, vnder colour and
 pretence of this, that the saluation of the child dependeth
 not vpon the participation of the Sacrament: but to shew,
 that if it cannot be obtained as it ought to be desired, or if
 by godlesse parents it be deferred and neglected: yet sal-
 uation is not tyed and glued to the outward water. Away
 then with the doctrine of the church of *Rome* touching the
 absolute necessity of baptisme, and touching children that
 dye without it: a beastly and bloody ^d doctrine ioyned ^d Let none
 with rigour and cruelty, full of error and feare, vncharita-
 ble in it selfe, presumptuous by entring into Gods secret ^o obiect the o-
 iudgments, impious by binding him to second causes & or ^{pinion of Au-}
 dinary means, iniurious to thousands of poore infants, dis-
 comfortable to all good parents, & blasphemous against the ^{gustine, for he}
 bottomlesse mercy of a gracious God, who hath saide ^{thought it ne-}
will be thy God, and the God of thy seede: where he maketh a ^{cessary to sal-}
 covenant of saluation with vs and our children, not adding ^{uation, that}
 any condicion of baptisme, if it cannot be had, as it ought ^{I children}
 to be. If it cannot be had by the infant, the spirit of God ^{should receiue}
 doth worke the effectuall knitting of them to the body of ^{the Lords}
 Christ by a secret working (as pleaseth him) in stead of or- ^{Supper, as}
 dinary meanes. For when our saviour had saide *Mr. 16* ^{tisme, De pec-}
He that shall beleue, and be baptized shall be saved: we doth not ^{cator, meris.}
 adde contrariwise, hee that is not baptized shall be dam- ^{lib. 1. Cap. 24.}
 ned, ^e *Gen. 17, 7*

[Mar, 16, 16.

ned, ^f but annexeth only, *He that beleeneth not, shalbe condemned.* Thus we haue shewed the malice and madnesse of Satan against poore infants, and how he hath vsed proud and pestilent instruments to effect his purpose: partly the *Anabaptistes*, who deny Baptisme to their bodies: and partly the *Papistes*, who deny saluation to their soules for want of baptisme.

Chap. 6.

Of the forth outward part of baptisme.

^a The last outward part of bapt. is the body washed.

THe last outward part of baptisme is: the body that is washed. For we haue shewed before, that the sacramentes without their vse are no sacramentes. And albeit the word ioyned to the signe make a sacrament, yet this presupposeth a minister to administer it, & receiuer to take it: and then the rule is most certainly to be admitted. Now whether the whole body should be washed, or a part of the body: whether it should be washed once, or oftner: whether it should be dipped, or sprinkled: we are neither curiously to enquire, nor seriously to contend, nor rashly to determine: but rest in practise of the church, and in the custome of the countrey, as in a thing in it owne nature indifferent. The dipping and plunging into the water vsed by *Iohn Baptist* and the Apostles in *Iudea* and such hote regions, are not a necessary rule to bee drawne into imitation, especially in these cold quarters and countries.

But let vs see who they are that haue right and interest in baptisme, and who are capable of this Sacrament. For not euery one without respect, without difference, without distinction, is to be admitted to this priuiledge, because they are not fit receiuers thereof. If a minister should take the outward element, and vse the word of institution, baptizing in the name of the father, of the Sonne, and of the Holy-ghost: yet it can bee no Sacrament, vnlesse the receiuer

ceiuer haue warrant and authority to receiue it. If he should baptize a stone, or an image, or a bruit beast without reason and vnderstanding, these are no fit receiuers, heere is an apparant and flat nullity: whereby appeareth farther, the truth of the former rule, that besides the ioyning of the worde to the outward signe, their is necessarily required
 + a fitted person to be partaker of the sacrament, as is more at large expressed, book. 3. Chap. 3.

To proceed, ^b wee must know that the receiuers are ^b Who are in such as are within the couenant and such as professe the ^c the couenant truth, whether in truth or not, wee leave to GOD, that searcheth the heartes and raines: ^c let vs not iudge another mans seruant, he standeth or falleth to his owne maister. Againe, such as are borne in the couenant are of two

1. sortes. First, men and women of yeares: secondly, infants that are the seede of the faithfull. For the faithfull do be-
 m. leue for themselves and for others: as in bargaines they couenant and contract for themselves and their heires after them for euer. Although children cannot be saide to be saued by their fathers faith, no more then to liue by the fathers soule, inasmuch as the prophet ^d teacheth *That the iust shall liue by his owne faith*: yet the faith of the parentes maketh their children to be counted in the couenant, who by reason of their age cannot yet actually beleue, as they that want all knowledge and vnderstanding, ^e not discerning the right hand from the left. Euery man liueth this temporall life by his owne soule: so euery man liueth the eternall life by his own faith. True it is, baptisme is a com-
 mon seale. But as all haue not interest to the pasture, herbage, and priuiledges of a Commons, but onely such as are tenants according to the custome of the mannor: so all haue not title to baptize a Sacrament of the church, but
 onely such as are the Lords people according to the tenor of the couenant.

^d Heb. 2. 4
 Rom. i. xvii
 Gal. 3. xi
 Heb. x. 38

^e Ionah, 4. xi.

baptisme.

Touching the first sort of such as are to be baptized, they are men and women of riper yeares, who adioyne them-
 selues to the church, testifie their repentance, hold the foun-
 m

1 act. 8, 36

6 1 cor. 7. 14,

^a We must
hope well of
the seed of the
faithfull, and
therefore we
batize them.
ⁱ Rom. xi 16
Gen 17. 7

dation of religion, ^f and confesse their faith, as *Act. 8. If thou beleuest, thou must be baptized.* The second sort, are infants within the couenant, ^g which haue both their parents, or one at the least faithfull, as *1 Cor. 7. 14. The vnbeleeuing husband is sanctified to the wife, and the vnbeleeuing wife is sanctified to the husband, else were your children vncleane, but now they are holy.* Where the Apostle sheweth, that albeit a beleuer be vnequally yoked and matched with an vnbeleuer: yet hee is not to be forsaken, nor the marriage bedde to be accounted polluted, inasmuch as their children are sanctified to God and the Church, as well as if they were borne of both parents faithfull. For so the children ^m of the Isralites being of the posterity of *Abraham*, are included in the couenant of God. We are not curiously to enquire into the secret counsel & election of god: we must ^h hold all the seede of the faithfull holy, vntill they cut off themselves, & in proccesse of time openly declare themselues to be strangers from the promises of saluation. Againe, the same Apostle ⁱ saith *Rom. 11. If the first fruits be holy, so is the whole lump: if the roote be holy, so are the branches.* So likewise God testifieth *Gen. 17. I will establish my couenant between me and thee, and thy seed after thee in their generations for an everlasting couenant, to be a God to thee, and to thy seede after thee.* Such onely were circumcised as were within the couenant.

Notwithstanding, they which were borne of vnbeleeuing parents, and were strangers of the common-wealth of *Israel*, and aliantes from the promises of saluation: if they ^{condi-} acknowledged the errors in which they liued, and sought ^{tion.} forgiveness of their former sins, were accounted the children of faithful *Abraham*, were admitted into the Church, and receiued circumcision, as the Apostles said to the *Sailer*, ^k humbled vnder the mighty hand of *GOD*, and desiring to be instructed in the way of saluation, *Beleeue in the Lord IESVS CHRIST, and thou shalt bee saued, and thy whole household.* So the *Euangelist* testifieth the like of *Zachew*, when hee had once receiued *CHRIST*
into

* act 16, 30, 31

into his house, nay which is more, into his heart: I then Iesus said vnto him, *This day is saluation come vnto this house, forasmuch as he is also become the sonne of Abraham.* Thus when the Sunne of righteousnesse shineth vpon the head and maister of the family, the beames thereof by a gracious influence beginne to comfort and conserue ^m all the rest in the house: like the precious oyntment vpon the head of *Aaron*, that ranne downe vpon the beard, and descended vpon the borders of his garmentes: or like the dew that falleth from heauen vpon *Hermon* and the Mountaines of *Sion*, ⁿ which goeth downe into the vallies, and maketh all the plaine countrey fertill.

The knowledge of this point offereth diuerse profitable ^{Vsc. 1.} vscs to our consideration and consolation. First, it is the duty of all those that are within the couenant to giue their bodies to be washed, and to receiue that washing in the face and presence of the Congregation. Let such as are of yeares desire and craue this Sacrament: let them claime this priuiledge: ^o let them demaund to be baptized, according to the example of the *Eunuch* *Act. 8*, so soone as he was instructed in the faith of Christ by the preaching of *Phillip*, as he came to a certaine water, he saide of his owne accord, *See heere is water, what doth let me to be baptized?* And to the same purpose *Act. 22*, *Ananias* stirreth vp *Paule* to this duty, saying, *Why tarrest thou? Arise and be baptized, and wash away thy finnes.* ^{o Act. 8 36 & 22. 16}

Secondly, this condemneth the blinde, ignorant, and superstitious practise of baptizing belles ^{Vsc. 2.} & practised in the church of *Rome*, whereof now they begin to be ashamed, and seeking fig-leaues to couer their shame, they say they were not baptized, but onely hallowed and consecrated to holy vses, as *Bellarmino* betaketh himselfe to this shift, as to a place of refuge, *Lib. 4. de pon. Rom. cap. 12*. Where the Cardinall confesseth, that the people call their solemne blessing and sprinkling with holy-water, the baptisme of belles. And indeede what can it else be called and accounted? ^{They giue names vnto them as to their children}

¶ Bellar. de
sacra. bapt. lib.
1, cap. 27

¶ Durand. lib.
1 Enchirid
cap. 4

¶ Math. 17, 2
Eph. 6, 13, 14
xv, xvi

dren : they haue God-fathers appointed vnto them as children haue when they are baptized and confirmed : ¶ they haue new garments put vpon them, as the persons baptized among them likewise haue : it is also permitted onely to the Byshops suffragan, who exacteth great summes of money for the baptizing of belles : they ascribe to them a spiritual power against stormes and tempests, against thunder and lightning, against windes and euill spirits : Lastly, 3 they sprinkle them with holy-water, blesse them, crosse them, and so horribly corrupt this Sacrament of baptisme. Yea *Durand* a principall schooleman, not in the schooles + of the prophets but of the papists (a fit teacher of such scholars) setteth out solemnly the praises of belles, making them publike preachers and driuers away of deuils. But the deuils are not feared and fraied away by sight of crosses, by sprinkling of water, by sound of belles and babies : ¶ *This kinde goeth not out but by fasting and prayer*, as our sauour teacheth. And the Apostle willet euery Christian to take vnto him the whole armour of God, that he may be able to resist in the euill day. *Stand therefore hauing your loynes girded about with verity, and hauing on the brestplate of righteousness, the shield of faith, the sword of the spirit, the preparation of the Gospell of peace, and the grace of prayer in the spirit.* Heere is the vniuersall armour of God : heere is the compleat furnishing of a Christian Souldier : heere is perfect direction giuen to vnderstand, and to withstand the assaultes of the deuill : but among these, wee haue neither the signe of the crosse, nor the hallowing of belles, nor the sound of such preachers, and therefore they are no part nor parcel of spiritual armour, to furnish vs to goe into the fildes against the enemies of our saluation. For euill spirits which fight against the soule are not driuen away by hallowing of belles. ¶ If then, there were euer prophanation of Baptisme, this may iustly bee iudged to bee one of the most vile and miserable corruptions thereof, to bee detested of all true hearted Christians that grone vnder the burden of them.

Third-

Thirdly, we may see the great loue of God to all belee- Vsc. 3.
uers, seeing he vouchsafeth not onely to bee their God,
but the God of their seede after them, as God himselfe Gen. 17, 1, 2,
promiseth to Abraham, Gen. 17. *I will make my covenant*
betweene me and thee, and thy seede after thee in their generations,
I will be their God: walke before mee, and be thou vpright. And
ought we not to walke in the vprightnesse of our heart
before this mercifull and all sufficient God, *Who thus*
aboundeth in kindenesse toward vs, and the fruite of our body? Let
vs returne vnto him loue for his loue, who loued vs first.

Lastly, this teacheth that infants are to be baptized, and Vsc. 4.
haue as great right and interest in this Sacrament, as they
which be in yeares, able to make confession of their faith.
Of which we will intreate in the chapter following, where
we will proue this truth by testimonies of the scriptures,
and maintaine it against the *Anabaptistes* and other here-
tikes that condemne the same.

Chap. 7.

That Infants are to be baptized.



Although it cannot appeare vnto vs,
that infantes and new borne babes
brought to be baptized, haue actuall *note* :
faith, but rather is like they want the
habit of faith which haue not the vse Deut. 1, 39
of vnderstanding, vnlesse God extra- Luk. 1, 15-44
ordinarily work it, which lieth not in Iohn. 4, 11

vs to iudge of : yet wee baptize them and admit them to
this sacrament, which we doe vpon very good grounds
and sufficient reasons.

First therefore, we will proue by euident demonstration out
of the scriptures, the doctrine of childrē's baptisme to be con-
formable to the *Iewes* circumcision, agreeable to the practise
of the

the Apostles, allowable by the wordes of Christ, answerable to the custome of the primitiue church, reasonable in it selfe, profitable to the infants, ³ and useable by the ordinance of God, and very comfortable to all christian parents. Secondly, we will maintaine this assertion against the objections and arguments of the Anabaptists and other aduersaries that haue crossed and contradicted this truth. Lastly, we will shew what euident and necessary vics may be gathered from hence, for the strength of faith, and the increate of our obedience.

^a Reasons warranting the baptizing of children.

^d Gen. 17, 12
Leuit. 12 3
Phil. 3, 5
^d col. 2. 11

Touching the first, that the baptizing of infants is warranted by the word ^b of God, I will make it appeare by sundry reasons. We see in the old testament, that all males by expresse commaundement were willed to be circumcised the ^c eight day. If God made infants partakers of circumcision: why should we not holde the same of baptisme, being instituted for vs in steed of circumcision, ^d there being the same promises in both, and there being the same ends of both? If then the couenant made with *Abraham* remaine stable and stedfast, it dooth no lesse belong to the children of Christians at this day, then it did appertaine to the children of the Iewes vnder the old Testament: vnlesse peradventure wee will say, that our sauour Christ by his comming hath restrained or diminished the grace and loue of his father, which were detestable blasphemy against the father, and an horrible reproach against the sonne of God. From hence then, we reason thus, if the infantes of the Iewes were circumcised, then the children of christians are to be baptized: but the infantes of the Iewes were circumcised: therefore also the children of christians are to be baptized.

Obiect.

Against this reason, sundry exceptions are taken by the aduersaries of this doctrin, which are not vnworthy the consideration. They say, circumcision was a signe of mortification, it was tyed to be administred the eight day, and that women ought not to be baptised, if baptisme were like to circumcision, inasmuch as they were not circumcised. I answer, these obiections will easily appeare to be verye ca-

answ.

uils

uils and meere dreames of idle and addle braines, if we diligently obserue, both wherein circumcision and baptisme agree, and in what points they differ. They agree, first, in one author of them both, that is, God himselfe, who firste appointed the Minister of circumcision, which was *Abraham*, and Iohn the Minister of baptisme, whereof hee was called the baptist. Secondly, in the chiefe and principall ends for which they were instituted, namely, to seale vp the promises of grace by Christ. Thirdly, by both of them is wrought our visible receiuing into the church: the Jewes were receiued by circumcision, the christians are entred by baptisme. Lastly, by both of them our mortification, regeneration, newnes of life, and iustification are signified. So then they fullie agree in the ends which they respect, and in the things which they signifie, to wit, in the substance and nature of the things themselues.

Againe circumcision and baptisme differ onely in certaine circumstances: first, in the forme and maner of doing, as circumcision was administred by cutting awaye of the foreskinne and effusiou of blood, but baptisme by washing and sprinkling with water. Secondly, in the outwarde signe, which is different in both. Thirdly, in the circumstance of time: for circumcision promised from God grace and mercy in the *Messias* to come, baptisme in the *Messias* already exhibited. Fourthly, in the subiects or persons that are partakers of them: circumcision belongeth onely to the male children, but baptisme is common to male and female. Notwithstanding, howsoeuer the bodies of the men children alone were imprinted, yet through them the women were after a sort made partakers and companions of circumcision, so that albeit God commanded onely the males to haue this signe in their flesh, yet the females were not excluded from being members of the church, nor accounted straungers from the Couenants of promise. For as the man is the head of the Woman, so they were accounted as circumcised in the man, yea they were reckoned and numbred with the men, namely, the vnmarrried with their father, and the married

^e Wherein circumcision & baptisme agree.

^f Wherin circumcision & baptisme differ.

^g How women were after a sort

^h 1 cor. xi, 8

1 Luk, 13, 11

1 Gen. 34, 14
15, 16

married with their husbands. Now, their circumcision was thus comprehended in the men, so that it was vnto them in stead of circumcision to be borne of the circumcised, may be gathered by many places, as Luke, 13, Where the woman which Christ healed of a spirit of infirmity bounde together, is called the daughter of *Abraham*, to signifie that the priuiledge of his posterity belonged no lesse to her and all women that were faithfull, then to the males; and that she was as well his daughter, as they his sonnes. Likewise Gen. 34, the sonnes of *Iacob*, communing with *Hamor* after their sister was humbled and abused, said vnto them, *We cannot do this thing, to give our sister to an vncircumcised man, for that were a reproofe vnto vs: but in this we will consent vnto you, if ye will be as we are, that every man-child among you be circumcised, then we will give our daughters to you, &c* where these two are set as contrary one to another, our sister, and the vncircumcised, which teacheth that they were accounted as circumcised in the males, so that it was enough to them to be borne of parents that were circumcised.

Fiftly, they differ in the setled time which is limited for circumcision, being precisely and necessarily tied to the 8. day: but in baptisme it is not so, there is greater liberty left to the church: yet the Sabbaoth following would not without vrgent cause be omitted. Sixtly, circumcision was instituted for the *Israelites* that were the seede of *Abraham*: but Baptisme was instituted for all Nations that are willinge to ioine themselues to the fellowshippe of the churches of Christ that professe his name, of whatsoeuer Lande and language they be. Lastly, circumcision was to endure onely till the comming of the *Messias*, but the body being come, the figure must cease, whereas baptisme is to continue vnto the end of the world ¹ as our sauiour teacheth *Math, 28 Teach and baptise, and loe I am with you vntill the end of the world.* Wherefore, the circumcision of the *Turkes* which liue in infidelity, and of the *Moores* which professe Christianitie vsed at this day is nothing worth, albeit they retaine the outward sign and ceremonie: because the institution of it was

was onely to indure the blessed times of the Gospell. Thus we see, that notwithstanding the differences betweene circumcision and baptisme in circumstances of time and maner of doing : yet being in substance and effect the same, the Argument standeth strōg and inuinsible, prouing the baptizing of infants in the time of the Gospell, from the commaundement of circumcising infantes in the time of the Law.

Againe, ^m let vs consider the practise of the Apostles and ^m The practise of the apostles. ages succeeding in this point. For albeit it be not expressed, that any infant was baptized by the hands of the Apostles : yet we find in diuers places, that whole families and households haue bin baptized, in which no doubt were many infants and sucklings ⁿ as *Act. 16. 15.* *Lidia* being conuerted to the faith was baptized, and all her household. And againe *Verse. 33,* of the same chapter, the *Laylor* was baptized and all that were with him. So was *Crispus* the chiefe ruler of the Synagogue and his household baptised, and the household of *Stephanas.*

ⁿ *act. 16, 13*
³³
1 cor. 1. 14, 16
act, 18, 8
& *2. 37, 38, 39*

Furthermore, when *Peter* commaunded the Jewes, newly conuerted to the faith of Christ, and hungriug after saluation in him whome before they had crucified, to be baptised : he addeth this as a reason, *For the promise is made to you, and to your children, and to all that are a farre off, euen as many as the L O R D E our G O D shall call.*

Neuerthelesse will some say, we read not directly that any infants were heer baptized in these places? But do we read that any wer excluded? And seeing the scripture expresseth al the household, who shal dare to debar infants? Are not they a principall part of the house? Besides, if the baptisme of children bee not to bee beleueed, because it is not named and expressed : wee might with as good reason shut out women from the Lords Supper (if any were as great an enimie to the communicating of Women as to the baptisinge of Children) seeinge wee do not expressly read, that they were not admitted to the

Obiect.
answ.

the Lords table in the apostles times. Wherefore, childrens baptisme is no humane tradition, no apish imitation, no ancient corruption of this Sacrament : but is grounded on the vnblamable practise of the Apostles, which hath the force and strength of a commaundement.

• Mar. 10. 13
14, 15

Thirdly, Christ by his owne example aloweth and aproueth their baptisme as we see, *Mar. 10*, when the Disciples rebuked those that brought little children to Christ that he might touch them, he said, *• Suffer little children to come vnto me, & forbid them not, for of such is the kingdome of God: verily I say vnto you, who soeuer shal not receiue the kingdome of God as a little child, he shal not enter therein.* When we are to obserue, that he saith not, of these onely is the kingdome of heauen, but of such like infants, which shall be in all ages and times of the church. In this act of Christ embracing the infants brought vnto him and sharply rebuking his Disciples that forbad them : we are to consider that he commaundeth children to be brought vnto him, and addeth a reason, *To such belongeth the kingdome of heauen.* If any obiect, It is said, he embraced them, it is not said, he baptized them : or if any reply and say that there is no agreement and resemblance betweene baptizing and embracing : I answer, he layeth his hands vpon them, he prayeth for them, he commendeth them to his father, and saith *The kingdome of heauen is theirs.* All this is a great deale more then to giue them the outward signe. For if reason require, they should be brought to Christ : why should they not bee receiued to baptisme, which is a signe of our vnion with Christ ? If the kingdome of heauen belong to them : why should the signe be denied vnto them, whereby the doore of entrance into the church is opened ? Why should we driue them away from Christ : whom christ calleth vnto himselfe ? Neither let any say, these children were of yeares and growne vp in age, able of themselues to come and repaire to christ: For the *Euangeliste* vseth such words as signifie such young infants as are babes and hang vpon their mothers brestes, & therefore, by comming in this place he meaneth to draw

• Luk. 2, 12, 16
& ch. 1, 44

neere

neere or to haue ^{at} ~~ex~~cesse. Again, they were such as were brought to Christ by 4 others, Luk. 18, 15, they were carried in their Armes, they walked not on their feet, and Christ also tooke them in his owne armes.

1 Luk. 18, xv

Besides, heere agreeth the practise and custome of the primitiue church: for no teacher so profound, no doctour so learned, no writer so ancient, which doth not refer the beginning heereof to the precise times of the Apostles. Let the Anabaptists and aduersaries of this truth tell vs, who was the first author and inuenter of childrens baptisme, if they refer it not to Christ? who first administered it? What was his name, if they can tel, let them not hide it? Let them declare the time when it began? Let them shew the place where it was deuised? Let them name the child first baptised, and in what assembly or church it was? If they cannot doe these or any of them, let them acknowledge the baptisme of children to bee the ordinance of God, and not of man: warranted both by doctrine of the scripture and practise of the church.

Orig. lib. 5
comment. ad
Rom. Hieron. in
fine lib. 3, con-
tra Pelag.
August. de bap-
tismo cap. 20
libri de ori-
gine anime.

Moreouer if there were no writer to auouch this ancient truth, yet is it in it selfe very right and reasonable. For doe we not see and behold daily verie babes and infants, sometimes among men admitted to their inheritance, haue they not liuery and seasion of lande, and haue they not the wand or turs taken in their hands, according to the use of the countrey, or custome of the Manour of which they holde? They knowe not what is done: they perceiue nothing what the Lord of the Manour or stewarde speaketh vnto them: yet we see among the wisest men in this world, this is not thought foolish, neither is such an admission called into question, but they are afterwarde instructed what they haue done, what they haue vndertaken and taken vpon them, what seruices and duties they owe, what their Lord requireth of them.

children ad-
mitted to cop-
pi-holde by
custome of
the Manour
among men.

Thus they are admitted in their infancy to a temporal inheritance and possession: this they holde to the end of their life: and of the validity of such entrance no tenant maketh doubt.

doubt. Why then shoulde it seeme vnreasonable to giue them baptisme, the signe of the couenant, being born heirs of the promise, that after they come to discretion they may make vse of it as the rest of the members of the church? They shall understand afterward that which they vnderstand not for the present: and yet if it please G O D to take them in mercy to himselfe from the miseries of the worlde, before they know the mistery of their baptisme, he worketh extraordinarily by wayes best knowne to himselfe the force of their baptisme in their harts, and scaleth vp their engrafting into Christ Iesus. If then children haue the white wand^{Rem:} deliuered vnto them to assure them of the inheritance which they holde: let none deny vnto them the partakinge of this sacrament, whereby they are assured of an eternal inheritance howsoever for the present time they are not capable of the knowledge thereof.

Lastly, the priuiledges and prerogatiues of children are no lesse then those of elder yeares. For infantes are a parte of the Church of G O D, they are the sheepe of CHRIST, they are the children of the heauenly father, they are inheritors of the kingdome of heauen, they are redeemed with the blood of CHRIST, and engrafted into his body: why then should they not beare the marke of CHRIST, seeing they are a principall part of his possession? If they be a part of the household, they ought to haue entrance into the house: if they belong to the City of GOD, who shall dare to shut the gates against them? Or if they be in the number of the sheepe of Christ, who shall presume to keepe them from the sheepe-fold? Or if they be sound members of the bodie of christ, who shall cut them off as rotten members? Wherefore then, should they not receiue the seale whereby the promise is confirmed vnto them, seeing they haue the promise it selfe of saluation? Why shoulde they not be partakers of the outward signe, seeing they are partakers of the thinge signified? Why should they be put back from the figure, seeing they haue the truth it selfe? Why shoulde they not be partakers of the sacrament with the faithfull, seeing

* children are
christs sheepe
and members
of his body

* Gen. 17. 9
act. 2. 39
1 cor. 7. 14.

* math xix. 14

seeing they are enrolled in the fellowship of the faithfull.
And who shall deprivie them of the scale of the cove-
nant, seeing they are partakers of regeneration and re-
mission of finnes.

Heereupon thus we reason, whosoever are in the co-
venant and Church of GOD, to them belongeth bap-
tisme, which is the scale of the covenant: but infants
are in the covenant and of the Church: therefore to
them belongeth baptisme. which is the scale of the co-
venant. Againe, to whome the promise appertaineth,
they may and ought to bee baptized: but the promise
was made euen to infants: therefore they may and ought
to be baptized.

Furthermore, to whome forgiveness of finnes and the
Holy-ghost are promised and giuen, they ought by no
meanes to bee denied the outward signe: but forgive-
nesse of finnes and the Holy-ghost are promised to in-
fantes and giuen vnto them: therefore infantes ought
not to bee kept from the element of Water, no more
then such as are of yeares of discretion. Thus much of
the first point, putting children into the right and
possession of Baptisme, as if it were the right heires into
their inheritance, from which they have bene wrongfully
and vniustly dispossessed.

Having now sufficiently prooued by the scripture,
that children are to bee baptized: it remaineth that
wee shoulde maintaine this assertion against the cal-
uils of the Anabaptists. For as the former reason, ground-
ed yppon the euident demonstration of the worde, as
yppon a pillar that cannot be shaken, may perswade vs to
embrace the truth: so the weakenca and subtilty which
appeareth in the Obiections of the aduersaries, ferueth to
confirm vs in this perswasion. But let vs examine what is
the strength of them.

First they object it was neuer commanded that infantes shold
be baptized. I answer, vnblabel examples and practises

Obiections
of Anabap-
tists, impug-
ning chil-
drens bap-
tisme, and we-

Obiection ./.
Answer

not

col 2. 11, 12
Math. 28,
xix
i. cor x, 1, 2

not contradicted, are in the nature of precepts. Again, the will of God approving and appointing childrens baptism appeareth, in that it came in place of circumcision, *Baptism is our circumcision.* Besides we have a generall commandment, *Go teach all nations and baptize them.* And the Apostle saith, *all were baptized in the cloud and in the sea.* Christ saith, *all nations,* the Apostles saith *all the Israelites*: let them shew, where infants are excepted and exempted: for we hold this as a certaine principle, that a generall commandment includeth the particular, and comprehendeth the same vnder it, as well as if it were by name expressed.

2
Obiection

Answer

Secondly, they object, if infants may be baptized, then they may be admitted to the Lords supper: for why should not the supper be given to the whole church as well as baptism? I answer there is not the like reason and respect of both. There is great difference betweene these two sacraments. For baptism is a signe of our entrance and receiuing into the church, so that the Supper is to be granted to none but to such as are baptized, and are fit to beare strong meat, being instituted for our confirmation and sealing vnto vs, that God hauing once receiued vs into the church, will also euermore prelerue vs in it, that we neuer fall from it, nor forsake it, and will nourish and cherish vs by the body and blood of Christ. Wherefore, the Lord Iesus, to shew that his Supper was not for children but for men, would not administer it in the element of milke, which is for infants and for new borne Babes: but in bread and wine which are for strong men that are of age.

his

Again, sundry conditions and considerations are required in the supper which debar young infants, that although they are to be baptized, yet they ought not to be admitted to the Lords supper, seeing by their young yeares they are excluded. For it is required of all those that come to this supper, to shew forth the Lords death, to discern the body and blood of Christ, and try themselves whether they haue faith and repentance. But infants cannot doe these thinges, they cannot shew forth the Lordes death they are not

i. cor, xi, 26
28, 29

not apt to discern his body and blood, they are not able to examine themselves, and therefore infants for good causes are excluded from this Supper.

Thirdly they object, that it is said *Teach and baptize*: and again, *He that shall beleue and be baptized shall be saved*: whereupon they conclude, that such as beleue not, are not to be baptized; inasmuch as Christ before baptisme commaundeth teaching, and afterward ioyneth baptizing with beleueing. But infants are not capable of doctrine, neither do they actually beleue: therefore they are not to be baptized. Again, & if repentance be necessarily ioyned as *Act. 2* *Amend your liues and be baptized*: then infants must be separated and secluded, who cannot repent. But repentance is necessarily required: therefore infants are to be barred from the sacrament of baptisme. I answer, first, *those* sentences are not generall to all, but belong onely to men of sufficient yeares and discretion to discern betweene good and euill. By this fraud of extending, stretching, and falsely applying generall sentences of Scripture, a man might reare and raise many monstrous conclusions. If a mā would go about to proue that children are not to be nourished and fed with coporall foode, because the Apostle would haue none to eate but such as labour, were he not worthy to be spitted at or hissed out of the schools, because he carrieth that indifferently to all ages, which is limited and restrained to a certaine age? So must we not rack and rent asunder the generall sentences of Scripture, *Except ye repent, ye shall all perish: faith commeth by hearing, & hearing by the word of God: he that beleueneth and is baptized, shall be saved*. These belong onely to men of discretion, and are not to be applied to infants, whom they do not concerne. Againe, Christ in those words instructeth his Apostles, what order they should obserue in the conuersion of the Gentiles: first, they must instruct them in faith, then baptize them being instructed, and lastly guide them in true obedience being instructed, when he addeth, *Teaching them to obserue whatsoeuer I haue commaunded you*. Besides, if they strictly vrge and

Obiect. 3.

Mar. 16, 16.

Math. 28, 19.

Act. 2, 38

Answer.

1 Thess. 3, x.

Luk. xiii. 3, 5.

Rom. x. xvi.

Mar. xvi. xvi.

Heb. xi, 6

Math. 28, 20

and stilly stand vpon the wordes, as they literally lye in order: why may we not first baptize them before wee teach them, becaule it is said, baptizing them in the name of the Trinity, and teaching them to obserue what I command. But hee intreateth in this place of such as are growne vppe, which must first haue knowledge in the gospell, faith in Christ, and repentance from dead workes before they bee baptized: but infantes are baptized by reason of the promise made to their parentes. Moreouer, we might oppose vnto these, the example of circumcision, which we know and they are not ignorant was giuen to infantes, who could not yet beleue: so that such as bar them from baptism, because they are not capable of faith and repentance, might in like manner exclude the infantes of the Israelites from circumcision. Baptisme is the sacra. of repentance and faith, though neither of these be in infancy, yet they are baptized to the repentance and faith to come, which albeit they be not actually formed in them, yet by the fruites afterward they shal appeare to be in them. Lastly, if baptism should be giuen only to those that truely beleue, it should likewise be denied to such as are of vnderstanding: for, wee are able to pronounce of these that they do truely beleue, and certainly apprehend the promises of the gospel. Wherefore, if infantes are not to be baptized, because they haue not faith and want repentance: neither are they of sufficient age to be baptized, of whom it cannot be directly and vndoubtedly said, they do beleue. *Simon* the forcerer mentioned in the Actes of the apostles was baptized, and yet remained an hypocrite. If they say, profession of faith is sufficient to make members of the visible church, I answer, our sauour speaketh not of a bare profession of faith, when he saith *He that belieueth and is baptized shall be saved*, for then al that profess faith should receiue in *The reward of their faith*, which is the saluation of their soules. Againe, profession of faith is for such as are capable of it, which agreeth not to the age of infantes: as they cannot deny the faith before men, which they haue not acknowledged: no more can they confesse the truth of doctrine, which

of surgas are growen
pop.

note

of faith of repent and
faith

last of all

122, 13. 30

o.

a.

1 Pet. 1. 9

which they neuer learned. Now, to be borne in the church and in the covenant, is infants in place and stead of an actual confession and reall profession. Such as are growne vp must beleue with the heart, and confesse with the mouth the gospel of saluation: it is sufficient for others to bee the children of such as haue confessed the faith. Rom. 10. 10

Fourthly they object in this manner, baptisme is giuen for remission of sinnes: but infants haue not sinned: they therefore cannot be baptized: I answer, infants commit not actual sinne, yet are guilty of originall sinne, they want inherent righteousnessse, they haue a pronenesse to all euill, their whole nature is corrupted being in the seede of Adam. Albeit therefore infants haue not sinned after the similitude of Adams transgression, in their owne persons, yet they haue sinned in him, and in his loynes, in whom al are dead. This the holy man teacheth, Iob. 14. *Who can bring a cleane thing out of filthinesse? There is not one.* Likewise, the prophet David confesseth this truth, Psal. 51. Obiect. 4.
answer.

Behold, I was borne in iniquity, and in sinne my mother conceived me. So the Apostle Paule, Rom. 5. *Death reigned from Adam to Moses, euen ouer them also that sinned not after the manner of the transgression of Adam, which was the figure of him that was to come: for as by one mans disobedience, many were made sinners, so by the obedience of one shall many be made righteous.* Wherefore, such as holde infants without all guilt of sinne, neuer knewe the greatenesse of Adams fall, of Gods iustice, of mans misery, and of Christes endlesse mercy. Iob. 14. 4
P Psal. 51. 5
Rom. 5. 14-19

Lastly, they object, that Christ himselfe was not baptized vntill 30. yeares of age. I answer, no more did he preach before he was thirty: yet hence it followeth not, that none ought to enter that calling before that age. True it is, hee that desireth that worthy office must bee no new plant, no younger Scholler, none lately come to the profession and gathered immediately from heathenish religion to the fellowship of the gospel: yet the office of teaching is not tyed to 30. yeares, the age may be lesse if the gifts be great, Obiect. 5.
Answer,
1 Tim. 3. 6.

and fit for that calling. Again, Christ stood not in need, ^{note} to be baptized in respect of himselfe, being without originall or actuall sinne to he washed away, and therefore *Iohn* at the first put him back: yet he would be baptized for our sakes, to fulfill all righteousness, to sanctifie our baptism in himselfe, and that thereby we might know he was installed into his office. But we stand in need to be baptized, to scale vp the washing away of our sinnes, and therefore there is a great difference in this respect betwene Christ and vs. Besides, the *Euangelist* doth testifie, that albeit our sauiour were baptized at thirty years of age, yet he was circumcised at 8. daies old. Now wee haue proved before, that the same which circumcision was to the *Iews*, baptism is to al christians. If then he in his infancy wer circumcised, then children in their infancy may be baptized, and are not commaunded to waite thirty yeares: for baptism is our circumcision as the Apostle teacheth: but Christ in his infancy was circumcised, when the eight dayes were accomplished: therefore children in their infancy may be baptized. Furthermore, baptism was not hitherto as yet in vse, it was not commaunded to be vsed when he was a child, and therefore he could not possibly be baptized, vnlesse we will imagin he might be baptized, before baptism was.

+ So that wee see, as he would not haue his circumcision deferred one day beyond the time appoynted: so hee was presently baptized, so soone as baptism was instituted of God, and administred by *Iohn*. First, we are no more tied to this circumstance of time in christis baptism, then we are to other circumstances of time, place, and persons in the Supper: he ministred it in an vpper Chamber, and before his passion: we in churches, before dinner, & after his resurrection. Lastly, when the time appointed came, that the promised sauiour and redeemer of mankind should manifest himselfe to the world, then he shewed himselfe openly, then he came to the preaching & baptism of *Iohn*, & began to publish the glad tidings of saluation, and to exhort men to repent & beleue the gospel. These are the chiefest

Math, 3, 15
Luk. 2, 21
Mar. 1, 15

chiefest obiections against childrens baptisme, that carry any shew and probability of reason, which hitherto wee haue dissolved and discussed. And this is the second point before propounded.

Now as we haue scene the truth proued by the scripture, and maintained it against all the ignorant caules of the Anabaptists and other Arrians of Transilvania, that haue oppugned this truth: so let vs come to see the benefit of this doctrine, and what profit commeth by baptisme of children that are without knowledge, without vnderstanding, without faith, and without repentance. What vse can there be of this? Much euery way, as well as by circumcising an infant of eight daies old. First, consider from

hence, a plaine and palpable error of the Church of Rome, that teach that the baptisme of children is by tradition, not by deuine institution, from their word vnwritten, not in the word of God written. But we haue confuted the Anabaptistes by the Scriptures, and conuincd them by the institution of circumcision, by the tenor of the covenant, by the holinesse of their birth, by their redemption through the blood of Christ, and by the practise of the Apostles. This is better armour, these are stronger weapons, this is a sharper sword to cut in sunder the corrupt heresie of the Anabaptistes, then the wooden dagger of humane tradition which the church of Rome draweth out against them. The Scripture is all sufficient to proue all truth, and to beate downe all false doctrine that lieth vp it selfe against God. Wherefore, we hold their traditions to be superstitious, & their vnwritten verities are written lies. As we retain the baptisme of children, so wee haue alwaies bene ready to maintaine it by the old and new testaments, as by the sword of the spirit against all the aduersaries thereof.

Secondly, we learne from hence to acknowledge a difference betweene baptisme and the Lords supper. For in baptizing of children, not faith, not repentance, nor regeneration is required, but onely to bee borne in the obedience: but the supper of the Lord requireth knowledge,

Ministri
Transiluan. con
tra Trinit &
in carnatio-
nem domini.

Vsc. 1.

Lindan. lib.
4. parapl.
Bellar. de ver-
bo dei. lib. 4
cap. 9

2 Tim. 3. 16

Vsc. 2.

discerning, trying, and examining of our selves: which are not required, neither can be performed of young children, who know not light from darknesse, nor good from euill.

Vse, 3.

1 Ioh. 3, 6

1 Cor. 15, 22,

Rom 3, 23, 24,

Eph 3, 1, 2

Thirdly, if infants haue interest in baptism, then hence it floweth that all are conceived and borne in originall sin, and whatsoeuer is of the flesh is flesh. So the apostle saith, *As in Adam all dy, even so in Christ shall all be made alive.* There is no difference, all haue sinned, and are deprived of the glorious kingdome of God: we must be iustified freely by his grace through the redemption that is in christ Iesus: by nature all are the children of wrath, and borne dead in sins and trespasses, infants not excepted. We learne therefore that whatsoeuer is begotten of man is sinfull and corrupt, it must be cut and pared away, we must be renewed and borne again by the spirit of God, cleansing vs from our sins: yea the children of the faithfull parents, whose corruptions are mortified, whose lustes are subdued, whose flesh is tamed and brought vnder the obedience of the will of God, are notwithstanding brought forth in sin, because they are born by carnall generation, and not by spirituall regeneration: as corne winnowed from the chaffe yet groweth vp againe with it, and as the foreskin cut off from the parents returneth in the child. A gain, haue infants of the faithfull right to be baptized? Then acknowledge heereby the difference betweene them and the children of infidels, *Iewes, Pagans, and Turkes.* As the children of the *Iewes*, being heires of the couenant, were separated & distinguished from other children of the wicked Idolatrous nations, and were therefore accounted the holy seed: so for the same cause and reason the children of christians are called holy, borne of richer party and parent being faithfull and a beleuer, and do differ from the prophane seeds of idolatrous people. Indeede whosoever maketh a true profession of the faith which he professeth, will be ready to let his life according to that confession, though he be not the seed of christ, of the faithfull, yet to be baptized, though he had come of the race of *Turkes or Pagans*, as is apparent by the speech of *Philip* to the

Augustine de
panis, meritis
remiss. 1. 3. c. 18.

holy seed

1 Cor. 7, 14

1 Cor. 7, 14

1 act. 8, 37

the Eunuch, If thou beleeuest, thou maist. Thus we see, that the childre of those that professe the faith, belong to the church of God: the children of *Pagans* belong not to the church of God: loe how great a difference there is betweene them: Heerby then, the children of the faithfull are discerned and distinguished from the prophane multitude of *Atheists*, *Epicures*, *Libertines*, *Arrians*, *Anabaptistes*, *Turkes*, *Sarazens*, *Persians*, and other barbarous nations, & which are without christ, Eph. 2, 12 without hope, without God in the world: whereas the holy seede of all the faithfull belong to the church of God, and are reckoned in the company of the church. For this ^h cause, ^h Rom. 11, 16, the Apostle calleth the whole posterity of *Abraham*, holy, that is, consecrated and halowed to God, *If the roote be holy, the branches are also holy.* Not that the children of the faithfull do want originall sinne, or that they gather any actuell holinesse or inherent righteousnesse by carnall generation and propagation from their parents, but because by benefit of the covenant of God, and by force of his gracious promise, they are separated from prophane infidels, and brought in to the bosome of the church, as *Noah* was into the *Arke*.

Fiftly, this doctrine setteth forth the honor and glory of God. For is not God greatly glorified, when he sheweth himselfe true in his promises, and hath mercy vpon the faithfull: for a thousand generations? And is not occasion offered to vs continually to glorifie him? Can we deserue that God should be our God? Nay do we not deserue, that hee should not be our god? And yet behold he wil be the God of our children also? Let vs therefore neuer forget his mercies: let vs fill our mowthes or rather our heartes with his praises: let vs confesse before the Lorde his louing kindnesse, and his wonderfull workes before the sonnes of men.

Sixtly, all parents are heereby wonderfully comforted, they haue their faith strengthened, and are confirmed in the loue of G. O. D., when they see themselves so beloued of G. O. D., that it descendeth and floweth euen to their Children, as they are assured by this visible signe. This is that worthy and wonderfull promise which wee must receiue

receiue by faith, * *I will be thy God, and the God of thy seed after thee, I will establishe my covenant betwene me and thee, and thy seed after thee.* A sentence to be written, not onely in Golde, but in the tables of our hearts to dwell with vs for euer. When we must leaue the worlde and our families in poore estate behind vs, and go vnto the father: let vs not be dismayed, discouraged, or discomfited: this is the stay of our hope, this is the staffe of our comfort, this is our Anker-hold, that he will not shut vp his mercy toward our children, but be a gracious God to them as he hath bene to our selues: so that wee
 1 Gen. 22. 8. may assuredly say vnto them with faithfull *Abraham*, 1 *My sonne God will prouide.* Let vs be content with those things
 m Heb. 13. 5. that we haue, for he hath saide, m *I will not faile thee neither for sake thee, so that we may boldly say, The Lord is my helper, neither will I feare what man can do vnto me.* Godlines is great gaine, and he that is truly godly, is truly rich. He that hath Christ, hath all things: he that wanteth him, wanteth all things. Heauen and earth are the Lords: all the gold and siluer are his, who hath promised to be an husbnde to the Widdow, eyes to the blind, a couering to the naked, a father to the fatherlesse, and he will not forget his kindenesse toward vs for euer.

Wherefore, let vs lift vp n our hands and our harts which hang downe, let vs strengthen our weake knees, and make
 a Heb. 12. 12
 13 straight steps vnto our feet, God is able to worke contentment in all his seruants, whose power is best scene in our
 weakenes and whose glorie shineth brightest in our greatest wants, Remember o what the prophet saith Psal 37. 25
 a Psal 37. 25
 * 34. 8, 9, 10 *I am young and now am olde, yet I saw neuer the righteous forsaken, nor his seed begging bread. And againe, Taste ye and see, how gracious the Lord is, blessed is the man that trusteth in him. Feare the Lord ye his saints: for nothing wanteth to them that feare him. The Lyons do lacke, and suffer hunger, but they which seeke the Lord, shall want nothing that is good. Loe, how the man shall be blessed that feareth God, not onely in his owne person, but in his children: p. inasmuch as our seed is no lesse dear to him then we are, as Psal, 115. He will blesse them that feare the lord,*
 b Psal, 115. 13
 xiiii
 Eccl. 32. 38, 39 *both*

both small and great: the Lord will increase his graces toward you and toward your children. And to the same purpose the prophet Jeremy, Chap. 32. saith. *They shall be my people, and I will be their God, and I will give them one heart, and one way, that they may feare me for ever for the wealth of them and of their children after them.* Let vs all rest in his words, and rely vpon his mercifull promises. He is not as man that he should lie, nor as the sonne of man that he should deceiue. He hath said, he will be our God, and the God of our seed that we leaue behind vs. Behold, O Lord, the words of thine own lips, consider the promises that are gone out of thine owne mouth. We know thou art true and faithfull in all thy sayings, thou wilt not alter the things which thou hast written with thine owne finger: on thee we wait and in thee we put our trust, let it be vnto thy seruantes according to thy free promise, and according to thy gracious couenant, that we may feele the accomplishment thereof in our soules.

Seuenthly, all parents are heereby to be warned and admonished, that seeing the promise of forgiveness of sinnes and the kingdome of heauen belongeth to their seede, and consequently the signe and seale therof: they must be careful to bring them vp in the true knowledge and feare of God, as Eph. 6. *Fathers prouoke not your children to wrath, but bring them up in instruction and information of the Lord.* So Moses teacheth Exod. 12, 26, 27. When their children should aske them touching the paschall lambe, that then it is their duty to declare and deliuer to them the true cause and occasion thereof.

Likewise so often as we consider how our children are by grace accepted, by baptisme consecrated vnto God, and to made heires of life and saluation: it standeth vs vpon to plant and water the sauing knowledge of Christ Iesus in them. For what should it profit vs to leaue them great riches and large possessions, and make them for want of instruction and information in the waies of God the children of helpe? If we do no more but feed them, and give them meat and drinke: what do we for them, which we do not for the

1 Tim. 5. 8

Oxe and Ass? Or if our chiefest care be to cloth them wel, and to apparrell them warme: what doe we? which the Turkes and infidels do not, as wel as we? Haue not they as great a portion in this, as we? but our obedience to the wil of God, and duty to our children must exceede theirs, if we will enter into the kingdome of heauen. Whereby we see, that they are greatly deceiued, who when they haue made honest provision for the sustentance and sustentation of their children in this world, wil say they haue done their part, although they haue not taught them to know God: these haue the greatest and chiefest account to make for their soules. Now if this be a grieuous sinne, to neglect the teaching of our children the feare of God: then they increase and double their iniquity, who by their corrupt example do lead them into euil, and so murder their soules.

m

For children in steade of godly and religious instruction, do oftentimes heare their fathers swear, swagger, lie, rail, and slander: see them deale deceitfully and vniustly, and marke their walking in euery euill way, making their houses as it were an ymage and representation of Hell it selfe, by practise of all manner of abominations leading therevnto.

vfe. 8

Lastly, this doctrine is very comfortable to children themselues. For howsoeuer they cannot know or remember their owne baptism: yet they are to consider that they liue in a church and among a people, where infants are ordinarily baptized, and sealed with the signe of the covenant of God. Besides, it is and euer hath bin of auncient time a laudable custome in the church to haue speciall witnesses (men of credit and estimation) of euery childes and infants baptism, whome commonly wee call God-fathers and God-mothers. The steps of this truth may be traced out, if we consider what the Prophet *Esay* saith, Chap. 8, where he declareth that so soone as his wife had borne him a son, he gaue him his name (which was done at circumcision) and took two faithfull witnesses *Uriah* and *Zechariah* to testify the circumcision of his sonne, and the solemne giuing

A laudable custome of the Church to haue god-fathers and Godmothers.

Esa. 8. 1, 2, 3

Parents no fit witnesses of their own childrens baptism.

uing to him of that name in the presence of the congrega-
tion. And howsoever *Urich* walked not with a right foot,
but turned aside from the pure worshippe of God to set vp
the idolatrous Alter after the fashon of *Damascus* to feede
the fancy of *Ahaz*; yet he was a man of reparation, whose
testimony was sufficient to assure the naming of the pro-
phets sonne: because the times to come would be trou-
blesome and full of many calamities. For their children
were named, when they were ^b circumcised: as now our
children are named, when they are baptized.

So likewise the Church oftentimes lyeth vnder the
crosse, and is subject to persecution, as the Woman dri-
uen into the Wildernesse, *Revelations* 12, 6, and so the bap-
tisme of many members might many times be doubted of
and called into question, (forasmuch as no impression
bideth in the flesh, as there did in circumcision) the Chur-
ches haue thought it conuenient to require certaine men
to bee as speciall witnesses of infants, their bringing to
Christ and to the church by baptisme, and of their names
giuen them in their baptisme.

an. Seeing therefore children are baptized, and haue by this
meanes assurance giuen them of their baptisme: they
haue a marueilous benefit bestowed vpon them, that they
so soone obtaine the partaking of CHRIST and all his
benefits. God worketh in the children of the faithfull be-
longing to his couenant by waies vnknowne to vs, as d
Iohn Baptiste is saide to be filled with the Holy-ghost from his Mo-
thers wombe: and they are called holy by the Apostle, in-
so much that they cannot perish: whom God calleth some
sooner and some later, all in his owne appointed time; as
seemeth good to his heauenly pleasure. The remembrance
whereof, when children come to age, greatly comforteth
them in the loue and feare of God, when they call to mind
that they are so greatly esteemed and highly regarded of
G O D, from the first comming into the worlde, before
they had the vse of speech, of reason, and of vnder-
standing.

onndjH

Christ

b Gen. 21, 3.

Luk. 1, 59 & 2

21

c Reuel. 12, 6

d Luk. 1, xv,

41

e 1 cor. 7, xiiii

1 Ioh. 11, 52
Reuel. 20, 12

20. 12.

admonition

8 Pro. 3, 9,
Lam. 3, 27
Psal. 119, 9
Eccl. 12, 1

Christ Iesus shed his blood for them; he dyed for all the children of God, & he redeemed them whether they be old or young, small or great, as Ioh. 11. He must die not for that nation onely, but should gather together in one the children of God which are scattered. And the same Apostle Reuel. 12. saith, I saw the dead both great and small stand before God; and the bookes were opened, and another booke was opened which is the booke of life; and the dead were iudged of those things written in those bookes according to their works. Wherefore, when children shall come to yeares of discretion and vnderstanding, they must heereby be pricked forward to an earnest care and indeuour to walke in the feare of God; and to serue him in holynesse and righteousnesse all the daies of their life, by whom they were receiued for sonnes and adopted for his children by a solemne pledge of their adoption, before they were able through their age, to know and acknowledge him for their father.

Let them giue the 8 first suites of their life to God: let them learne to beare the yoke of obedience from their youth let them redresse and reforme their waies by taking heede to the word of truth: and seeing God hath remembered them in their bapisme, let them also remember their creator in the daies of their youth and begin to be wise betimes, least death come suddainely and cut them off, as the sluggard that forsloweth the seasons of plowing and reaping, wiseth for them in vaine at another time of the year. Thus we haue shewed the bapisme of children: the certaine truth thereof hath bene evidently proued & the objections against this truth alledged, haue bene sufficiently answered: and the vses of it to the great comfort of all faithfull parentes and Children haue bene particularly remembered.

Chap. 8.

Of the first inward part of bapisme

Hicheno

Hitherto we haue handled all the outward parts of baptisme: now we are orderly to proceed to the inward parts. The inward parts of baptisme are such as are represented by the outward. These are: foure in number: first, ^a Math. 28. 19 God the father: secondly, the spirit: thirdly, Christ: fourthly, the soule cleansed, as we see Math. 28, 19. *Teach all nations, baptizing them in the name of the father, of the sonne, and of the holy ghost: he that belieueth and is baptized, shall be saved.* Heer ^b Four in- we see these foure inward parts ^b are named and expressed: ward parts of This is also evidently proued *Math, 3,* in the baptisme of ^c Math, 3, xi Christ, where the Trinity ^c of persons was manifested.

These inward parts do directly and fitly answere to the outward. The father is represented by the Minister: the spirit worketh by the worde: Christ is sealed by the water: and the soule cleansed is signified by the body ^d is washed. Now, ^d there is a notable agreement, a singular vnion, and fit proportion betwene these partes, where the minister hath relation and reference to the father, the word to the spirit, the water to Christ, and the body dipped to the faithfull cleansed. For euen as the minister by the word of institution, taketh and applyeth the water to the washing of the bodye: so God the father, through the working of the spirite offereth and applyeth the blood of Christ, to the cleansing of the faithfull.

Hauing seene the proportion of the parts between themselves, let vs consider of them particularly and in order. The ^e first inward part is God the father, represented by the minister. The minister calling vpon the name of God, vseth the water to wash, and washeth the party baptized with the element of water, which sealeth vp gods incorporating and ingrafting ^f of the baptized into Christ, and our spirituall regeneration. Hence it is, that when Iohn baptized, the father was present, as president of the worke, when loe, his voice came from heauen, saying; *This is my beloued sonne in whom I am well pleased.* Now let vs come to the vses.

This serueth first of all, to strengthen our faith in the re. ^{Vsc. 1.} mission of our sins, in imputation of Christs righteousness, in mor-

^a Math. 28. 19

20.

Mar. 16, xvi.

^b Four in-
ward parts of

^c Math, 3, xi

^d The agree-
ment be-
twene the
outward and
inward parts.

^e The first in-
ward part of
baptisme is
God the Fa-
ther.

^f Gal. 3. 27.

mortification of sinne by the force of Christs death, and in sanctification through Christs resurrection. Wherefore, although the Minister doth nothing, touching or towards the cleansing of the soule: yet in regard of Gods ordinance and our benefit, the ministry of man is somewhat, which whosoever despiseth, doth despise God the author of it. For whensoever the eye of the body seeth the minister pouring on the water, and washing the body: we must behold by faith god the father, offering the blood of his own son, to be water of life to our soules. And let vs all make this vse of the Churches baptism to the comfort of our own hearts, so often as we see it administred: let vs not rest in it, as in a work done to another, and nothing concerning our selues, but euermore helpe our inward affection by the outward action: and alwaies as the eye of the body beholdeth the Minister, let the eye of the faith, be fastned firmly vpon the Father, who maketh the Sacramentall rites auailable, which are openly done before vs for our edification.

Vse. 2.

Again, it teacheth, that we must not rest in the outward washing, nor in the external actions of the Minister: but euermore consider what is offered to our considerations therein, and when the father offereth to vs his sonne, let vs not refuse him. For, he that satisfieth himselfe with the outward work, is as he that catcheth after the shadow, and regardeth not the substance; or as one that maketh much of the garments, but respecteth little the body it self, which ought to be had in greatest price and estimation.

Vse. 3.

Lastly, is God the father an inward part of baptism, then we must take heed, we giue not that to the Minister, which is proper to god the father, whereby hee is robbed of the honor and glory due to his great name. The Minister may wash the body and cleanse the flesh, but can goe no further: he medleth not with sanctification of the conscience from dead workes, which is not in the power of mortall man to do: so that god giueth the thing, and men giue the signe, yea while the Minister offereth the one, God the father giueth the other.

Chap. 9

Of the second inward part of Baptisme.

THe second inward part of baptisme is the spirit of God, hauing relation to the word and promise of God. *The second inward part of baptisme is the holy spirit.* This appeareth *Math. 3, 11*, He baptizeth with the holy-ghost and with fire: And verse 16, When Christ was baptized, the heauens were opened vnto him, and he saw the spirit descending like a dove, and lighting vpon him. So the apostle, *1-Cor. 6* saith, ye are washed, ye are sanctified, ye are iustificed in the name of the Lord Iesus, and by the spirit of our God. And chap. 12, of the same Epistle, By one spirit we are all baptized into one body, whether we be Iewes or Grecians, whether we be bonde or free, and haue bene all made to drinke into one spirit. And *Tit. 3*. According to his mercy he saved vs, by washing of the new-birth, and the renewing of the holy-ghost, which he shedde on vs abundantly, through Iesus Christ our saviour. All these testimonies teach vs, that the Holy Spirit of God is a necessary inward part of this sacrament, and that the baptisme of the spirit ioyned to the word, giueth force vnto it, who worketh in our soules that which water doth in our bodies, so that without the spirit it is nothing.

From hence we learne, that it is not the dipping of vs in-*Vsc. 1* to, or the sprinkling of vs with water, by the Minister that maketh vs partakers of Christ, but it cometh from the vertue of the spirit, who in time performeth what is represented by outward signes, and promised by the worde.

Againe we learne heereby, that the spirit is true God, *Vsc. 2* equall with the father and the sonne. For who is able to make the worde and Sacramentes available, but onely God?

Seeing then, this is the proper worke of the Holy-ghost, to open the heart, to teach the conscience, to seale vppeto the daye of redemption, and to helpe our infirmities in hearing, in praying, and receiuing the Sacra-

1 Cor. 12, 4
5, 8, 9, x, xi
Reuel. 1, 4
d Mat 28, xix

Sacraments: he must needs be acknowledged to bee true God the giuer of these graces. So we see, that in the forme of the administration of this sacrament, the blessed spirit is named and rehearsed, and hath his order together with the father and the sonne. This therefore is a principle of our faith, to be learned, confessed, and beleueed.

vse. 3.

Thirdly, we are heerby to take heed and beware, that we giue not to the word that which is proper to the spirit, he ingrafteth vs into Christ, he keepeth vs that we fall not from Christ, he maketh the word and promise of the institution profitable vnto vs, without whome it shoulde be vnto vs as lounding brasse or a tinckeling Cymball. Wherefore, as GOD the father in mercy maketh the promise, so his spirit must assure it to the Consciences of all the faithfull.

vse. 4.

1 Iohn. 7, 7

Lastly, let vs learne whensoever we come to the Worde or sacramentes, to craue the gracious assistance of the blessed spirit, to guide, direct, and regenerate vs to eternal life, to sanctifie vs, and to assure vs of gods endlesse fauour in Christs Iesus, as 1 Ioh. 5. *There be three which beare witnesse in heauen, the father, the word, and the holy spirit: and these three are one.* The Holy-ghost by his grace and vertue worketh in vs steadfastly to beleue the truth of Gods worde, and the gracious promises of saluation: as he is the author, beginner, and begetter of faith in vs, so he increaseth it, and maketh vs fit to receiue Christ, and to apply him with all his gifts vnto our selues, and lendeth vs into the full fruition and possession of Christ. He is our comforter to certifie vs of our reconciliation to god, and to make vs reioyce vnder the crosse, knowing that *tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed, because the loue of god is shed abroad in our hearts by the holy-ghost which is giuen vnto vs.* He is the earnest and seale of our inheritance, by whom we are sealed vp to everlasting life.

1 Rom. 8, 3, 4

Thus we see, that howsoever the increase and strength of faith is assigned to the sacramentes: yet this grace proceedeth

Of the Sacrament of baptisme.

ceedeth from the holy-ghost, who is vnto our faith as marrow vnto the bones, as moysture vnto the tree, and as a comfortable raine vnto the fruites of the earth. If this inward maister and teacher be wanting, the sacraments can worke no more in our mindes, then if the bright Sunne should shine to the blind eies, or a loud voice sound in deafe eares, or fruitfull corne fall into the barren wilderness. Wherefore, least the word of saluation should sound in our eares in vaine, and Sacraments ioyned to the word should be present before our eies in vaine; the spirit worketh in vs whensoever we come vnto them aright, he mollieth the hardnesse of our heartes, he frameth vs to new obedience, and assureth vs that God offereth to vs his owne sonne for our iustification and saluation. For euen as the seede that falleth into a barren soile dyeth and rottereth, yet if it be sown in fruitfull grownd wel tilled & manured, it bringeth forth good increase with gain & aduantage: so likewise the word and the sacramentes, if they hit vpon an heard neck, and fall into a barren heart, become vnprofitable and vnfruitfull: but if the effectual work of the spirit accompanieth the hearing of the one, and receiuing of the other, they are profitable, auailable, and comfortable. Thus much of the second part.

The sacraments profit not without the spirit.

Chap 10.

Of the third inward part of Baptisme.

THe third inward part of baptisme is christ, represented and signified by the water. For as the Apostle teacheth ^b That the blood of bulles and calves cannot take away sinne: so the water in baptisme cannot wash away sinnes. It toucheth the body, washeth it, cleanseth and purgeth it, but it can proceed no further. For this cause the beleeuers are said to be baptized in the name of Christ, as Act, 2, 38. He ^b baptized every one of you in the name of christ. So chap. 19, 5, They were baptized in the name of the Lord Iesus. Not meaning heer by the forme and manner of baptizing, but the fruit

The third inward part of baptisme is Christ Iesus.
^b Heb. 10, 4

Act, 2, 38. & 10, 48, & 19, 5

P

founda-

1 Pet. 3. 21.

foundation, and end of baptisme. Likewise, & the Apostle sheweth the same, 1 Pet. 3, 21. *Baptisme answering to the figure of the Arke, saueth vs by the resurrection of Iesus Christ.* There is no more force in outward baptisme to saue, the whole vertue and force floweth from the streame of Christs blood, as the true materiall cause thereof, wherein the power of inward baptisme doth consist. The truth being euident, that the pouring out of the blood of C H R I S T is one of the inward partes of Baptisme, let vs see the v-
ses.

Vse. 1.

Act. 8, 22,

The vse of this part teacheth diuerse pointes. First, that the outward washing with water, is not the washing away of sinnes; for then whosoever were dipped in it should receiue forgiuenesse of sinnes, repentance from dead workes, and sanctification of the spirit, whether he beleued or not: which is otherwise, as we see *Act. 8, 22.* Also, they should not, and could not be Christians, and eternally saued, which are not outwardly washed, but departing this life without baptisme, they should perish in the next world without redresse or redemption, and so our condicion were worse then the *Iewes* their condition in times past, and the grace of God more restrained vnder the Gospell, then it was vnder the law, *Moses* offering more mercy then Christ himselfe. So then, the washing with water serueth to ratifie the shedding of Christs blood for the remission of our sinnes, and the imputation of his righteousness to our iustification, & as 1 Ioh. 1, 7. *The blood of Iesus Christ his sonne doth cleanse vs from all sinne.* So *Reuel. 1, 5.* *He hath loued vs and washed vs from our sinnes in his blood, and made vs Kings and Priestes vnto GOD euen his father.* And *Col. 1, 14.* the Apostle saith, *In him wee haue redemption by his blood, that is, forgiuenesse of sinnes.*

1 Ioh. 1, 7

Vse. 2

Again, when wee see with our bodily eyes the Water poured vpon the body of the baptized: we must behold and consider with the eyes of faith the blotting out of all our sinnes, as well originall as actuall, as well after baptism as before baptism, by the pretious blood of Christ, that

that wee may assure our selues it is no idle action. For wee must not behold the Sacramentall rites, as certaine dōmbe gestures or stage-like shewes without substance and signification but wee must make them serue to further our faith and edification.

Lastly, it teacheth vs, not to be led by the outward senses to measure the truth or to iudge of the substance of baptisme by the outward signe and visible partes: but to haue our faith fixed on Christ, crucified on the Crosse, and signified in baptisme. The infidell seeing children solemnly baptized in the name of the father, of the sonne, and of the Holy-ghost, will rashly and ignorantly coniecture nothing to bee there, but naked rites, and bare Water: but the faithfull and true Christian doth beholde the washing of the soule and clenfing of the heart by the dearest blood of Christ. vsc. 3.

So in the Lordes Supper, to the vnbeleeuers appeareth nothing but Bread and Wine, because wee see with our eies, wee receiue with our handes, wee tast with our mouth no more: but the beleeuers knoweth, that together with these signes, GOD the father offereth the body and blood of his Sonne to bee spiritually receiued and digested. Euen as he that is vnlettered and vnlearned, if hee looke vpon the face of a booke, beholdeth onely blacke coulours, and spottes vpon the Paper, seeth certaine figures and charucters of Letters differing each from other, but cannot read the writing, or comprehend the meaning: but hee that hath learned his Letters and is able to reade them, reapeth greate profit and instruction thereby: So is it in the Sacramentes. Hee that resteth in the outward signe, deceiueth himselfe: but hee that respecteth the thinge signified receiueth the profit and aduantage.

The Crosse of CHRIST, and preaching of the Gospell, are a stumbling blocke to the *Iewes*, and foolishness to the *Gracians*. For the infidell hearing that christ was crucified and nailed vpon the crosse, is offended at him, Esa, 29, 11, 12.

accounting it a foolish & weak means to saue mankind, that life should spring out of death, glory come out of shame, power proceed out of weakenesse, and triumphant victory arise out of his contemptible sufferings : but the faithfull soule acknowledgeth in this mystery of Godlinesse, the high hand and vnsearchable wisdom of God. It may seeme ridiculous vnto some men,ⁱ that God should require circumcision of *Abraham* and of his household, young and old, bond and free, maister and seruants to vncouer all their shames, and to open the hidden partes of nature : yet *Abraham* submitted himselfe to the ordinance of God, *Naaman* the Syrian thought it a toyish precept & prescript, when he was bidden to wash himselfe 7. times in *Iordan*, hauing many riuers in his owne countrey as good as that : yet by ^k obeying the prophet, he was cleansed of his Leprosie. The inhabitants of *Iericho* scorned *Ioshua* and the men of *Israell*, when they saw them compassse their Citty strong and walled,^l and to blow with their Rammes hornes : yet by this weake meanes the wall fel downe, the enemies were destroyed, the city was sacked, and the people of God preuail. ^d Christ seeing a blinde man and willing to heale him, he spat on the ground, ^m and made clay of spittle, and annoynted the eies of the blinde with the clay, and said vnto him, *Go, wash in the poole of Siloam* : he obeyed, he went, he washed, he returned seeing.

^m Ioh. 9, 6

Thus doth God by simple, base, and weake things, oftentimes confound the mighty, strong, and wise of the world, that no flesh should reioyce in his presence, and crosse all the high conceites and proud imaginations of mans wil and wit. Wherefore, we must not follow our owne vnderstanding, nor measure the matters of God by the crooked rule of our carnall reason. Whosoever will yeald obedience to God, must deny himselfe, and renounce his owne wisdom, ⁿ and become a foole that he may be wise in God, as 1 cor. 3. Let no man deceiue himselfe, if any man among you seeme to be wise in this world, let him be a foole that he may be wise, for the wisdom of this world is foolishnesse with God.

ⁿ 1 Cor. 3. 18

19

Thus

Thus we see, that in the Sacramentes we must vnderstand more then we see, and beleue more then we can behold. Such as are without knowledge and faith, comprehend no more of baptisme then the bodily eie directeth them vnto: but the faithfull conceiue the blood of Christ to be offered, to purge the soule and conscience from all sinne, ^a as ^a Gen. 2, x the riuer watered the garden of Eden.

Chap. II.

Of the fourth inward part of baptisme.

The last inward part of baptisme is the soule ^a clenſed, ^a The soule most liuely represented by the body that is washed. clenſed is the last inward part of baptisme. For as the outward receiuer giueth his body to be washed: so the faithfull receiuer doth consecrate himselfe to God with ioy, and forsake the flesh, the world, and the diuill, and feeleth the inward washing of the spirit, as Tit. 3, 5, ^b According to his ^b mercy he ſaued vs, by the washing of the new birth, and the renewing of the Holy-ghost. And the same Apostle, ^b Tit. 3, 5 Eph. 2, 26, 27 Eph. 5, Christ gaue himselfe for the church that he might sanctifie it, and clenſe it by washing of water through the word, that he might make it vnto himselfe a glorious church, not hauing spot or wrinkle. Wherefore, this outward washing of the body commaunded by Christ, signifieth vnto me, that I am no lesse assuredly clenſed in his blood by the working of his spirit from the spottes of my soule, that is, from all my sinnes, then I am outwardlie washed by water, whereby the staines of the body vse to be washed away: and it bindeth vs that we ought euer afterward by our workes and deeds to declare newnes of life and fruites of repentance.

Let vs now come to the vses of this last part of baptisme, Vſe. I. Doth the washing of the body represent the clenſing of the soule? And doth the soking vp of the filthines of the flesh signifie the remouing of the remnants of rebellion? Then we are all by nature vnwise, vncleane, vnrighteous, vnregenerate, vnholly, disobedient, disordered, deceiuing and being deceiued: we are the vessels of wrath, the children of death,

¶ Rom. 5, 19
& 7, 23, 24

¶ Ioh. 3, 5, 6, 7

Vsc. 2.

• Baptisme is
a christian
mans ensigne
to fight vnder
it the battels
of the lord.

death, the bond-slaves of Sathan, the heires of damnation, we haue our part and portion in the offence of *Adam*, *as Rom. 5. By one man sinne entred into the world: and ch. 7. I see another law in my members, rebelling against the law of my minde, and leading me captiue vnto the law of sinne, which is in my members. O wretched man that I am, who shall deliuer me from the body of this death!* Heereunto also commeth that which the *Euangelist* setteth downe in the conference betweene Christ and *Nicodemus*, *Ioh. 3 That which is borne of flesh is flesh, and that which is borne of the spirit is spirit: marueil not that I said vnto thee, ye must be borne againe.* For this cause are infants baptized, because they are conceiued in sinne and borne in iniquity, and cannot become spirituall, but by a new birth wrought by the spirit, which is sealed vp by the water in baptisme.

Againe, this serueth to strengthen our faith when we behold the outward washing, pouring out of the water, and baptizing of the body, it assureth the inward elensing of the soule by the blood of Christ offered to all, and receiued of those that are elected to eternall saluation. This then is the right and holy vse of baptisme. Doeſt thou feelee inwardly in thine heart, that through the corruption of thy nature and strength of concupiscence thou art moued, temptred, and prouoked to commit sinne? And doeſt thou feelee thy selfe ready to yeald to Satan, and so to fall from God into euill? Beginne to haue some holy meditation, of that solemne vow which thou madeſt to God in baptisme, when thou didest consecrate and giue vp thy selfe wholly to his seruice, and didest renounce obedience to the suggestions of Satan, to the allurements of the world, and to the corruptions of the flesh. For baptisme is the *Christian mans ensigne* giuen of God to vs, that we should fight as it were vnder it against all the enemies of our saluation and ouercome. It is the badge and baniero of our captaine, that wee shrouding our selues vnder his colours, should not cowardly turne our back in the skirmish, but coragiously looke the enemy in the face, nay tread him vnder our feete for euer. Moreouer, haſt thou through weakenes and infirmity, ſlided
once

once or twice into some sin to the dishonour of thy god, to the wounding of thine own conscience, to the slander of the gospel, or to the scandal & offence of thy weak brother? haue recourse to thy baptisme as vnto a board after shipwracke, as vnto a medicine after sicknesse, as vnto a plaister after wounding, or as vnto a staffe after falling, that thou maiest receiue strength, courage, and comfort to thy soule. For albeit baptisme be once only administred for the reasons beforealleged, chap. 1. of this present booke; yet it being once deliuered and receiued, testifieth that all our sinnes past, present, and to come are washed away and shalbe forgiven. The fruite or efficacy of the Sacraments is not to be restrained and tyed to the present time of receiuing, but extendeth it selfe to the whole course of our life afterward. And thus much of the fourth part of baptisme.

Chap. 12.

Of the first vse of baptisme.

Hitherto we haue handled the parts of baptisme both outward and inward: now let vs proceed to the vses, the last point to be obserued in this Sacrament. The vses of baptisme are in number 3 three: first to shew our planting, ^{a Three vses of baptisme.} ingrafting, and incorporating into the body of christ: secondly, to seale vp the remission and forgiveness of all our sinnes: thirdly, to teach vs to dye vnto sinne and liue vnto righteousness and true sanctification. These endes ^{b Rom. 6, 3 4, 5, 6} appeare euidently by the wordes of the Apostle, Rom. 6. *Know ye not that al we which haue been baptized into I E S V S C H R I S T, haue beene baptized into his death? We are buried then with him by baptisme into his death, that like as CHRIST was raised uppe from the dead to the glory of the father, so wee also should walke in newnesse of life. For if we be planted with him to the similitude of his death, euen so shall wee be to the similitude of his resurrection, knowing this, that our olde Man is crucified with him,*

him, that the body of sin might be destroyed, that henceforth we should not serve sinne. In this place the Apostle setteth before vs the former ends of baptisme expressly.

• The first
vse of bapt.
is to shew our
ingrattin in
to Christ.

• 1 cor. 12, 13
Gal. 3, 27

Touching the first vse, he sheweth that by it is signified and sealed our vniting, setting, and inserting into the body of Christ, so remaine in him forever, as branches in the vine, as 1 Cor, 12. *By one spirit we are all baptized into one body, whether we be bonds or free*: where he teacheth that by baptisme wee become one body with Christ. And Gal. 3. *All ye that are baptized into Christ, haue put on Christ*. This coniunction with Christ is not bodily or naturall, it is not by bands in the flesh, it is not by neernes of blood, for such as we see may be seprated, as the father from the son, the husband from the wife, the brother from the sister: but this is wholly mysticall and spirituall, aboue reason and aboue sence, because it is wrought, not by natural waies as by ioynts, sinews, arteries, ligamentes, and such like, but by spirituall meanes, to wit, by the power of the spirit, and by vertue of faith: he sendeth downe his spirit, we send vp our faith. First, he must send downe his spirit, because all goodnes is of him. Indeed, we loue him, but it is because he loued vs first, giuing vs the spirit of adoption to cry *Abbe father*: Indeed, we come vnto Christ to be eased and refreshed as he commandeth, but it is because the father draweth vs. Indeed, we perseuer in faith and loue, but this is, because he perseuereth in louing of us. Indeed, we repent and turn vnto God, but this is because he taketh away our stony hart, and giueth vnto vs an hart of flesh.

• Rom. 8, xv

• Iohn, 6, 44

• Ezek, 36, 26
27

• Ioh. xv, 5, 6

Secondly, as he putteth his spirit within vs, so the faith mounteth vp to the heauens, and apprehendeth Christ sitting at the right hand of the father. And thus, his spirit descending, our faith ascending, and both of them ioyninge the members to the heade, the braunches to the vine, vs to Christ, being once engrafted, we are neuer seprated, as Ioh. 15. *He that abideth in mee and I in him, the same bringeth forth much fruite: for without me ye can doe nothing. If a man abide not in mee, he is cast forth as a branch and withereth, and*

men gather them, and cast them into the fire and they burne. No man can be partaker of Christs benefits to saluation, which is not made one with him. As a Woman cannot be partaker of the riches and honor of some great man, and haue interest in his person, except she be ioyned to him in marriage, that they become one body and one flesh: and as the members cannot draw life from the head, except they be ioyned with it: so there is no partaking of Christ, except there be an vnion and communion with him, ^k as himselfe reacheth vs, Ioh. 6. *Verity, verity I say vnto you, except ye eat the flesh of the sonne of man, and drinke his blood, ye haue no life in you.* If Christ be present to vs, life and all things accompanying saluation are present to vs. If christ be absent from vs, death is present, wrath lyeth at the doore, life and saluation are absent: so that we are neuer partakers of his graces, except we be as needly coupled to his humanity, as meat and drink are coupled with our body, which of al other is a most neer vnion and inward coniunction.

ⁱ We are ioyned to Christ in spiritual mariage

^k Ioh. 6. 53.

Thus we see, we are seuered from the world to haue fellowshippe with CHRIST, and are set once in him for euer, ^l because he that commeth to CHRIST once, he casteth him not away, hee shall neuer hunger, he shall neuer thirst, he shall not be lost but liue for euer, as the Apostle saith, *If they had been of vs, doubtles they had continued with vs.* And paule to this purpose saith, *Rom. 8, Who shal lay any thing to the charge of GODS chosen? it is GOD that iustificeth, who shall condemne? Who shal separate vs from the loue of CHRIST? shal tribulation, or anguish, or persecution, or famine, or nakednes, or perill, or sword? in all these we are more then conquerours through him that loued vs: for I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate vs, from the loue of GOD which is in CHRIST IESVS our LORDE.* If once wee bee ioyned to him in spiritual Marriage, notwithstanding the difference and disparagement between him and vs, nothing shall bee able to worke our deuorcement from him.

^l I Ioh. 2. 19
Rom 8. 33. 34.
35. 37. 38. 39.

True

• Ezek. 16. 4.
5. 6

True it is, God findeth vs wallowing in our owne filthines, polluted in our owne blood, defiled by our owne vncleannes, he hath made an eternall couenant with vs, he hath spoken peace vnto our soules, saying, *Thou shalt live*, euen when wee were sunke downe in sinne to death, hee saide vnto vs *Thou shalt live*: so that he will neuer turne from vs to do vs good, but we shall be his people, and he will be our God, he will giue vs one hart and one way, that wee may feare him for euer, and that it may be well with vs and with our children.

• Gen. 2. 21

This made the Apostle to write, *Eph. 5. 30. 32. Wee are members of his bodie, of his flesh, and of his bones: this is a great misterie, but I speake concerning christ and concerning the church*: Where he seemeth to allude to the first creation of the Woman made of one of the ribs of the man, shadowing and shewing our knitting and coniunction with Christe, which we haue by faith, not by nature: by vertue of the spirit, not of the flesh.

Now as we haue shewed that this coniunction made by Gods spirit and by our faith which he hath giuen: so the meanes and instruments to worke it, are the word and sacraments. This is a dignity peculiar and proper, to the elect, to haue perpetuall fellowship with Christ, and to growe vp into one body with him, as he teacheth Iohn, 17 20. 21. *I pray for all them which shall beleue in me through thy word, that they all may be one as thou O father art in me and I in thee, euen that they may be one with vs, that the world may beleue that thou hast sent me.* If then there be not an vnion betweene Christ and vs, we haue no accessse to God the father, being quite cutte off from all hope of life and saluation. As then all the substance and nourishment of the tree commeth from the roote, and all the virall powers of a true naturall body, come from the head: so it is betweene the sonne of God and vs, we haue not so much as one drop of the heavenly life in vs of our selves, • CHRIST is the way, the truth, and the life, no man commeth vnto the father but by him,

• Iohn 14. 6

To conclude this first vse, seeing such as come to this sacrament must be christians before, it appeareth to be a very corrupt custome of the people, when they require Baptisme of the pastor for their children, to say, God hath giuen me a Pagan, I desire you to make him a Christian. For Baptisme cannot make a Christian, but signifie: the Sacraments cannot make that which is not, but assure that which is already made, as scales do not giue the right, but confirme it. Thus much of the first vse of Baptisme: the second followeth.

Mark. 16. 16

Chap. 13.

Of the second vse of baptisme.

BEing made one with Christ, we are partakers of the benefits of his death, to wit, ^a of forgiveness of sinnes, and of regeneration or new birth. So then the second vse of Baptisme is, to assure vs of the remission and pardon of our sinnes, that we may be vnblamable and acceptable to god. This is signified by the outward ceremony of washing and sprinkling, to wit, the sprinkling of our soules with the blood of Christ for the forgiveness of all sinnes, ^b as appeareth, Act. 2. 38, Then Peter said vnto them, Amend your liues and be baptized euerie one of you in the name of Iesus Christ for remission of sins. And Act. 22, Ananias said vnto Paul immediately after his conuersion, Arise and be baptized, and wash away thy sinnes in calling on the name of the Lord. So the Euangelist witnesseth Marke. 1. 4. that Iohn did baptize in the wilderness, and preach the Baptisme of amendment of life for the remission of sinnes. And the Apostle maketh this vse, col. 2. 12, 13. Ye are buried with him through Baptisme, in whome ye are also raised up together through the faith of the operation of GOD, which raised him up from the dead: and you which are dead in sinnes, and in the uncircumcision of your flesh, hath he quickned together with him, forgiving you all your trespasses. The meaning of these places is not that baptisme bestoweth or giueth forgiveness

^a The 2. vse of baptisme is to assure forgiveness of sinne.

^b Act. 2. 38. 22, 16

^c Baptisme doth not of it selfe conferre grace

nes

nesse, but onely signeth, sealeth, and assureth our pardon: euen as remission of sins and the righteousnesse of faith were not in the old Testament by circumcision conferred, but confirmed vnto the faithfull. The grace of pardon and forgiveness of sinnes, is not attained but by faith in Christ, so that the worke of baptisme will not effect it. Moreouer we haue proued, that it is not lawfull to baptize such as are in yeares, vnlesse they make open profession of their faith in Christ, and repentance from the workes of the olde man: wherefore, they obtaine them not by the outward washing with water in baptisme. So then we are no lesse assuredly washed by the blood of Christ from the spots of our soules, then outwardly we are washed with water from the filth of the body. For the force of his death hath that effectuell working in clensing our soules from the corruption and filthines of sinne, which naturall water hath in washing our bodies. By the merit of his death we haue full forgiveness of all our sinnes, not onely originall but actual, not onely past but present and to come, whose blood is neuer drawne dry, but is euer fresh and full of efficacy.

• Math. 28. 19 Therefore, the wordes deliuered by the minister in baptism at the commaundement of christ, namely, *I baptize thee in the name, of the father, and of the sonne, and of the holy ghost;* should alwaies be in our cares, euen vntill the last gasp, and by them we ought to be assured of the full forgiveness of our offences against God. For the blood of Christ, by which we are once washed, can neuer be drawne dry, but is euer fresh, full of force and strength, to the continuall clensing of our filthinesse and iniquities, so that they neuer come into the sight of God, neither are imputed vnto vs. Wherefore, it is like vnto a sealed charter, whereby is confirmed that all our sinnes are blotted out. We are all taught by our baptisme, that none of the enemies of our saluation shall be able to lay any sinne to our charge. Art thou tempted to thinke, that Christ blood was not shed for thee? That thy transgressions are not pardoned? That thou shalt be brought to iudgement for them? Dost thou tempt thy tender conscience with them?

them? thou maist as well doubt, that thou wast not baptized and washed with Water, as doubt thy finnes are not blotted out: thou maist as well surmise thou perishedst in the water, as suppose thou shalt perish in thy wickednesse, the floods whereof howsoever they go over thy head: yet shall not be able to preuaile against thee fully, and overcome thee finally.

This overthroweth the false doctrine of the false church of Rome, the Mother of abominations, which teacheth that by the grace of Christ received in baptism all our sins going before it, are rased and blotted out, and leaueth nothing in the party baptized: that hath the name and nature of sinne. But albeit our finnes be freely and fully forgiven for Christs sake, pardoned and not imputed, covered and remembered no more: yet the stain, blot, and remnants of sinne remaine (though not raigene) in our flesh, so long as we liue in this world, which in the end of our daies together with the mortality and corruptions of our bodies shall be taken away and abolished. Indeede the Scripture teacheth, that Christs blood cleanseth, washeth, and taketh away sinne, Ioh. 1. 29. *Behold the Lambe of God which taketh away the sin of the world*: but this is not by an actuall purging of vs from all corruption, but in freely acquiting and truly discharging vs from the guilt, offence, and punishment before God, as Psal. 32, *Blessed are they whose iniquities are forgiven, and whose sins are lightened, blessed is the man to whom the Lord imputeth not sinne*. I heretofore, though they be forgiven, yet they remaine; & as appeareth, *If we say we have no sin, we deceive our selves and there is no truth in us*. And Solomon in his worthy prayer saith, *If any sinne against thee, for there is no man that sinneth not*. So the Apostle teacheth & toucheth this truth by his owne experience, Rom. 7. *I see another law in my members, rebelling against the Law of my minde, and leading me captive unto the Law of sinne which is in my members*. We are all as a filthy cloth, the flesh rebelleth against the spirit, and in nothing we can do the things we woulde, so that if God enter into iudgement with vs, we cannot stand in his sight.

And

Concil. Trid. sess. 5

Bellar. lib. 1. de bapt. cap. 13

Ioh. 1. 29
Psal. 32. 1. 2

1 Ioh. 1. 8

And if Originall sinne were extinguished and vtrerly abolished in baptisme, then they which are baptized, shoulde sin no more: but we see they sin again after their baptism. To conclude baptisme is available not only for sins before, but it is a seale for confirmation of faith touching the remission of those sinnes that are committed after baptisme, as well as done before, as our blessed sauiour teacheth, Mark, 16, 16. *He that shall beleene and be baptized, shall be saved, but he that will not beleene, shall be damned.* Faith then beleueth the forgiveness of all sins past and to come, inasmuch as the blood of Christ cleanse from all sins. And the Apostle accordeth heereunto, Titus 3, 5, 7. *According to his mercie hee saved vs by the washing of the new birth and the renewing of the holy ghost: that we being iustified by his grace should be made heirs according to the hope of everlasting life.* Where we see that the promise of iustification is generall against all sins. Thus much of the second vse.

Chap 14.

Of the third vse of Baptisme.

^a The thirde vse of baptisme is to teach vs our dying to sin, and rising to newnesse of life.

^b Luk, 3, 3.

The third vse of baptisme is to kill and bury our naturall corruption by the power of Christs death and buriall, and to raise vs againe to sanctification of our nature and newnes of life by his resurrection. Hence it is, that sin hath his deaths wounde and is stricken to the hart, so that it cannot liue and raigne in the children of God. Hence it is, that baptisme is often ^b called the sacrament of repentance, as Luke, 3, *Iohn came into all the parts and coasts about Iordan, preaching the Baptisme of repentance for the remission of sinnes.* So likewise Marke 1, 4. *Iohn did baptise in the Wildernes and preach the baptisme of amendment of life.* And the Apostle affirmeth as much, col, 2, xii, xiii, declaring that the one end of baptism is the death and burial of the old man by the almighty power of God.

^c 1 pet. 3, 20, 21

This also was taught in those lively types answering our baptisme, to wit, the flood that drowned the old world, while

while *Noah* and his family were preserved in the Ark: Also the red sea in which *Pharaoh* and his host perished, but the people of God were deliuered. For as God destroyed in the waters and as it were buried in the flood the world, but saued a remnant of grace: so doth God, through christ, mortifieth the old man, raise againe the new man, and seale them both in our baptisme.

Likewise, as *GOD* deliuered his people out of the hands of *Pharaoh*, and opened them a way through the red sea, and drowned their enimies that they saw them no more aliue: so by baptisme, he assureth our deliuerance from the thraldome and bondage of sinne (which bringeth greater slavery and captiuitie then any slaue is in, vnder his earthly maister) and the destruction of the flesh, that it shall not hurt or condemn vs. We are all born in sins and trespasses: ^{d Psal. 51. 7} we haue need of repentance and regeneration. ^{Rom. 5. 12}

We see then what vie we are to make of our baptisme, euen labor to attaine to the efficacy and fruit of it, that it may not be a bare and barren signe. *Moses* and the Prophets earnestly exhort the people of *Israell*, to shewe forth the force and effect of their circumcision, to cut away the fore-skin of their harts, and harden their necks no more, as we see, *Deut. 10. 16*. The Lord did set his delight in thy fathers, to loue them, and did chuse their seed after them, euen you alone all people, Circumcise therefore the foreskin of your hearts, and harden your neckes no more, And in another place, The Lord thy *GOD* will circumcise thine heart, and the heart of thy seede, that thou maiest loue the *L O R D* thy God with all thine heart and with all thy soule, that thou maiest liue. ^{d Deut. 10. 16 & 30. 6}

So the Prophet *Jeremy* saith, Breake vpp your fallow grounds, and sowe not among thornes: be circumcised to the Lord, and take away the fore-skinnes of your heartes, ye men of *Iudah*, and inhabitants of *Iherusalem*, least my wrath come forth like fire, and burne, but none can quench it, because of the wickednes of your inventions. ^{d Jer. 4. 4}

Circumcision was the thing wherein they boasted about all things: it was their glory wherof they bragged, to be circumcised peo-

6 Jer. 7. 8

h Rom. 2. 28

29

i We must all
be baptized
in hart

people, peculiar to God. Now the Prophets recall and re-
claime them from trusting in outwarde signes and lying
words, & that shall not profit : and stirre them vp to confi-
der the power and effect therof, not to rest in cutting off a
thin peece of skinne, but to cut off quite and cleane their
lusts and corruptions which rebell against the spirit. This
the Apostle teacheth ^h evidently. *He is not a Jew which is one
outward neither is that circumcision which is outward in the flesh:
but he is a Jew which is one within, and the circumcision is of the
hart in the spirit, not in the Letter, whose praise is not of men, but of
God.*

The outward Letter is of no moment with God, it must
be the circumcision of the heart, otherwise the circumci-
sing of the flesh is nothing. So, if we woulde haue God to
take vs for his people and heritage, i we must be all bapti-
zed in our hearts and our soules. What, will some say, bapti-
zed in soule, and in heart? What is that? Or how can this
be? Can the water wash the soule? Surely, the Water cast
vpon our bodies is nothing, if we haue not the truth of it.
As then the apostle Paule maketh a difference between in-
ward circumcision of the spirit, and outward circumcision
of the letter, insomuch that if they would haue the true cir-
cumcision indeed, they must haue that which is within : so
is there a great difference between the baptism of the spi-
rit and of the letter, between that of the soul and the other
of the body, betweene that which is outwarde, and that
which is inward. Whofoeuer would haue the true baptism
indeed, he must be dened within, repent of his Wicked-
nesse, mortifie his imaginations, deny himselfe, renounce
his affections, and offer vp his soule and body in sacrifice
to God, that he may renew and regenerate vs : otherwise,
it is a certaine thinge, we were neuer indeede and in truth
baptized. For as the Jewes were charged to be vncircum-
cised, though the fore-skin of the flesh were cut off, and
so they were circumcised in body : so, we may in like ma-
ner be charged to be vbaptized, albeit we haue bin out-
wardly washed with water.

The

The *Jewes* chosen about all Nations to be the people of God, were oftentimes condemned of forgery and falsehood for breaking the covenant of God, and not answering to the truth thereof, ^k and were vbraided with the vncircumcisednesse of their heartes, that they were worse then the heathen themselves, a bastard broode, witches children, and unworthy to be accounted *Abrahams* seed, to the end they should bragge no more of their circumcision, as *Act. 7.* *Stephen*, a faithfull witnesse of God, obiection against them, *Ye stiffe-necked and of vncircumcised heartes and eares, ye haue alwaies resisted the Holy ghost, as your fathers did, so do you: they slew the prophets which shewed before of the coming of this Iust, of whom ye are now the betrayers and murderers: where we see, he discovereth their hypocrisie, and setteth their sinnes before their faces, telling them, that as their fathers rebelled against god so the children followed their fathers foote-steppes. Do not these things concerne vs? Though we haue not circumcision in action and practise, belong they not to vs now a daies? Yes euen to vs For we shall bee condemned for our vnclensed and vn-sanctified heartes, not answering to the truth of our baptisme: For so much we profit by baptisme, as we profit in mortification. If then we be once baptized and washed with water: we shall pay dearly for our defiling that sacred water, which God hath appointed to so holy an vse.*

True it is, the water of it selfe is as nothing, no other in substance and nature then that wherewith wee walhe our hands: but when once it is ioyned to the word, and applyed to an holy end, it is as it were an authentickall seale which God hath engrauen in it. Now, he that counterfaiteth the seale of a Prince, shall hee not bee punished? Behold, baptisme is the seale of G O D, which serueth, not to seale conueyances of earthly possessions as house and landes: but to assure vs, that wee are called to the heauenly life: and bringeth good assurance and warrant with it, that we be washed from our sinnes, by the blood of our Lorde Iesus christ, and borne again by his holy spirit. Shall we break a-

Q

and escape punished? Let vs not then boast of our baptisme, and Christianity, to say, oh, we are baptized: wee are christened: we wear the badge of God: these things, these things I say, will cost vs deere, if we make not our baptisme auailable to our selues and our owne soules by killing our corruptions: for thereby we shew our selues like vnto the foole that maketh a vow, and immediately after breaketh it.

1 Eccles. 5.3

Now, although we professe the Gospell, yet you shall finde a great number that knowe not this vse of baptisme, neither whereto it auaileth, nor to what endes it was ordained. They cal it indeed their christendome, but are altogether ignorant of the nature therof, & are vnacquainted with the effect of it. This will cost them deere, for abusing such a pledge-token at Gods hands, seeing it is a meane whereby we are vnited to our Lord Iesus christ, and ingrafted into his death and resurrection. Wherefore, whereas many haue receiued baptisme in their infancy, and haue liued 40. or 50. yeares in the world, without knowing to what end they were baptized: it had been better for them that they had bene borne dead, or perished in their mothers wombe as ^{vn}rimely fruite, then to haue vnhalo- wed so holy and precious a thing. This of the third

and last vse of baptisme, as also of the parts thereof, and generally touching this whole Sacra- ment.

The end of the second

Booke.



of the lords Supper, being Christs
farwel-token to his church, and a sweet
pledge of his woonderfull kindnesse toward
mankinde : wherein the truth of this Sacrament is
manifested, the parts are deliuered, the uses are shewed,
the doctrine of the reformed Churches is cleered, the errors
of the church of Rome are evidently conuincied, and the meanes set
downe, how euery one is to be prepared to the wor-
thy receiuing thereof with fruite
and comfort.

CHAP. I.

*Of the names and titles of this Sacrament, together with
the reasons and uses thereof.*



N the former Booke we haue
spoken of baptisme, the first
sacrament of the church, to-
gether with the partes and
uses thereof. Now we are to
set downe the doctrine of the
Lords supper, which is the
second sacrament. For after
that God hath brought vs in-
to his Church by baptisme,

and made vs as it were, of his houshold seruants : then, as a
good father of the family, he feedeth vs spiritually with the
flesh of his sonne, applying vnto vs the merit of his death
and passion. This sacrament of the body and blood of

The Sacra-
ment of the
body and
blood of
christ called
by diuerse
names

1 cor. x. 16,
1 cor. xi. 26

1. *liuer the nature thereof vnto vs. Sometimes it is called the
communion, as 1 Cor. 10. The cup of blessing which we blesse, is
it not the communion of the blood of Christ? The bread which we
2. *breake, is it not the communion of the body of Christ? Sometimes,
it is called the Lords supper, as 1 Cor. 11. 20. When ye come
together into one place, this is not to eat the Lords supper.**

Q 2

Thirdly,

1 Act. 2. 42
& 10. 7.

1 Cor. 10. 21

1 Cor. 11. 25
Math. 26. 26

Thirdly, sometimes, it is called the breaking of bread, as Act. 2. 42. *They continued in the Apostles doctrine, and fellowship, and breaking of bread and prayers*: and Chap. 20. 7. *The first day of the weeke, the disciples being come together to breake bread, Paule preached unto them ready to depart on the morrow.*

Fourthly, sometimes it is called the table of the Lord, as we see 1 Cor. 10. 21. *Ye cannot drinke the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords table, and of the table of devils.* Moreover, we shall nothing offend, if we call

it the testament or will of Christ; *This cup is the new testament in my blood, this do as oft as ye drinke it in remembrance of me: and our Iaiour thus speaketh Math. 26, This is my blood of the new testaments, that is shed for many, for the remission of finnes.*

- These are the chiefe and principal names given to this Sacrament in the Scriptures. I am not ignorant that the ancient fathers, and times succeeding, haue given vnto it other names, and not vntruly: but my purpose being not so much to allege the counsels or doctors of the church, as to instruct the simple and vnlearned, I wil content my selfe with expounding such termes and titles, as are penned in the word of God, and pointed out by the spirit of God.

Reasons rendered of the former names

1 Cor 10. 17

Now then, let vs render the reasons of such names, as this Sacrament is entituled withall. It is called the communion because we haue a communion & fellowship with Christ, and he with vs: both which are sealed vp the in this Sacrament. It is called the Lords supper, both because it was instituted by the Lord Iesus at is last supper, (which circumstance of time the church hath changed) & because therein is offered to vs a spiritual banquet. In which the faithful are spiritually fed and nourished. It is called the breaking of bread, both because this is a necessary action vsed of Christ, nor to be omitted, and because it representeth the crucifying of christ and tormenting of his body: so that we should neuer be present at this significant ceremony, but wee must call to remembrance the sorrowes and sufferings of CHRIST: now if Christ were thus tormented for vs, surely wee ought greatly to bee grieved and grieued for our owne finnes, which was also shewed by

1. Come

2. purpose

3. breaking of

the lower herbes of the Pascheour, *Exod. 12*; & It is called *Exod. 12, 8*,
 4 the table of the Lord, because he doth feede vs at it, as this *S*
 we know is the end and vse of Tables in our houses, to set
 our meates and drinckes vpon them prepared for our nou-
 rishment, and this is the scope and end of the Lords table:
note onely heere lyeth a plaine and maine difference, our Ta-
 bles serue for bodily nourishment, but the Lordes is pre-
 pared for the spirituall nourishment of our soules. Lastly, *S.*
 it may be called the testament or will of Christ, because it
 setteth forth vnto vs a solemne couenant betwene God
 and vs, touching forgiuenesse of sinnes and eternall life:
 which couenant is ratified & established by the death of
 the son of god: so that heerein we find all things belonging
 to a full and perfect testament, as we shall see after ward. *Heb. 9, 15*

Out of these seuerall names and titles thus interpreted,
 arise most aptly and fully sundry uses, which, in order, as
 they haue bene propounded wee will consider. The first
 title is the Communion: from whence wee deduct these
 necessary conclusions. First of all, is the Sacrament of the
 body and blood of Christ called a communion? And so
 1 *core* - necessary conclusions. First of all, is the Sacrament of the
 body and blood of Christ called a communion? And so
 called of our communicating together? Then hereby all
 the faithfull openly testifie, that they be all one body cou-
 pled together in Christ Iesus, we professe him and all his
 benefits, we receiue him, we enjoy him, we reioyce in him.
 - God the father doth giue him, the holy-ghost doth assure
 him, faith doth receiue him; by this hand we are iyned
 to him, and haue spirituall fellowship with him. Where-
 fore, al beleeuers are made one by Christ, and this is not an
 vnion in imagination, but in truth and in deed: neither by
 transfusion of the properties of the God-head or manhood
 into vs, - but by one and the same spirit dwelling in christ
 and in all the members of Christ, as *1 Cor. 6*. He that clea-
 ueth to the Lord, is one spirit. And the Apostle Iohn testifieth,
 that Christ dwelleth in vs and we in christ by the spirit. He
 that keepeth his commandments, dwelleth in him, and he in him:
 and hereby we know that he abideth in vs, even by the spirit which
 he hath giuen vs, so that the spirits of iust and perfect men
faith

The uses of
 calling this
 sacrament the
 communion.
 vse. 1

1 cor. 6. 17
1 Ioh. 3, 24

in heauen, and all beleeuers vpon the earth (how farre soeuer hundred in place) hauing one and the same spirit of christ, dwelling in them, are al one in Christ their head. God hath giuen his owne sonne vnto vs freely and fully: our faith receiueth CHRIST by beleeuing him and all his gracious benefitts to be ours, as Ioh. 1, 12, *As many as receiued him, to them he gave prerogative to be the sonnes of God, euen to them that beleue in his name.* Thus wee see we are one with Christ, and christ with vs.

• Ioh. 1 12

Vsc. 2

Secondly, as this sacrament being a communion admonisheth that we are all one in Christ: so it teacheth that it is to be receiued of many together in the church, not of one alone, and therefore it ouerthroweth the priuate Masses of the church of Rome, where one partaketh all and the rest of the Church nothing at all. There is a flat opposition betwene these two: so that the communion cannot be a priuate Masse, and priuate masse cannot be a communion. That which is ordained and prepared for many, deliuered vnto many, and receiued of many, cannot stand with the Masse, where the priest prepareth for himselfe, not for the people: hee speaketh to himselfe, not to the church: hee receiueth himselfe alone, not with his bretheren: all which are directly contrary to the Apostles rule, *Tary one for another.*

• 1 cor. xi 33

vsc. 3.

Lastly, if it be a communion, it teacheth that this is a sacrament of vnity and concord, and wee are thereby put in mind to avoid discord and dissention. For christ neuer communicateth himselfe to the malicious man, & as the Apostle teacheth 1 Cor. 11, 18, 20. *When ye come together in the church, I heare that there are dissensions among you, this is not to eate the Lordes Supper.*

• 1 cor. xi, 18
20

Wherefore, in that the people communicate of one and the same bread, of one and the same wine, it signifieth the vnion and agreement betwene all the faithfull in one body, whereof Christ Iesus is the head: who loued vs decreely, and spared not his life for vs. Let vs ioyne our selues together in loue, according to the exhortation of the Apostle, Rom. 13, 5, 6. *The God of patience and consolacion giue you that ye behaue like*

• Rom, xv, 5, 6

like minded one toward another, according to Christ Iesus, that ye with one minds and with one mouth may praise God, even the father of our Lord Iesus Christ. All belecuers must bee of one heart and minde, the Wolfe and the lambe, the Lyon and the calfe must dwell together in the kingdome of Christ, for all are one in Christ Iesus. For the Apostle hauing taught that the cup which we blesse, and the bread which we breake are the communion of the body and blood of christ, he addeth, *We that are many, are one bread and one body, because we are all partakers of one bread*: and therefore he saith, 1 cor. 11. *When ye come together to eat, tary one for another.*

The second title giuen to this Sacrament is, the Lords Supper: by which name it is nowe most usually and commonly called, both because it was so instituted by Christ after his last Supper, and is celebrated in the remembrance of CHRIST. Heereby we learne, first who is the author of this Sacrament, not Peter, not Paule, not any of the Apostles, not any man, not any angell but Christ Iesus God and man: and therefore it is not called the Supper of the Apostles or of any man, but of CHRIST himselfe,

as the Apostle speaketh of baptisme, *Was Paule crucified for you? Euer were ye baptized into the name of Paule? I baptized none into any one name.* Wherefore, this title serueth to teach vs and to put vs in minde of the author of this Sacrament.

Secondly, seeing this sacrament is not a common supper, but an holy and heauenly banquet, fully furnished, not to fill the body, but to feede the soule: we must come with an earnest desire and longing after CHRIST, hungering and thirsting after his righteousness and merites, as after our life, to bee made partakers thereof. For neuer did the body more stand in neede of corporall loode, then

doth the soule of this bread of life which came downe from heauen, which the father hath promised to giue vnto vs. Lastly, it condemneth our English Rhetorickes, and other to much readers of Popish diuinity, that wholly condemne

The vses of calling this Sacrament the Lords Supper. vsc. 1

2.

1 cor. 1. 13. 25
I baptize none into any one name.
some he baptized

vsc. 2.

Ioh. 6. 27

vsc. 3.

Rhem. Test.

1 cor.

Bellarmino

de lib. 2

cap. 10

this name and title as vnproper and vnfit for this sacrament, and vnderstande the Apostle to speake of the loue-feastes, when he speaketh of the Lords Supper. Indeed, in the Apostles times they vsed to meete together in one common place, not onely for the hearing of the worde, for the receiuing of the Sacraments, and for prayer to God, but to keep certaine feasts, which of their end or vse were called *b feasts of charity*, as *Iude* speaketh. But of these the Apostle speaketh not, when he named the Lordes Supper. For first, let them shew vs the place, where euer these *Loue-feasts* are called the Lords Supper, and then they may warrant their exposition by some colour? otherwise wee cannot receiue their interpretation, being of priuate motion. Secondly, if this title were ment of Loue-feastes, to what purpose should the Apostle bring in the institution of the sacrament of the body and blood of Christ, and largely handle the doctrin therof? Whereas their abuses in their loue-feasts might be reformed and redressed without this mention and remembraunce of the supper. Thirdly, to what end should these solemn feasts and bankets be called the Lordes supper, which were not instituted in the honour of Christ, but to testifie the mutuall loue of those that were members of the same body, hauing God for their mercifull father, the church for their tender mother, and Christ for their elder brother. These might rather be called the supper of men, then of the Lorde, being feasts of charity, not of piety. Fourthly, the Apostles drift and purpose in this place is to teach, that such as nourish disception and diuision partake the Lords supper vnworthily, and therefore willett them when they come to communicate with the Lord, to shake out of their minds all vncharitable affections, as chaffe from good corn, that so they may assemble together with profit and not with hurt. Last of all, to call this sacrament by the name of the lordes supper is vsuall among the ancient fathers of the church, grounding themselves from the authority of the scripture, and example of the Apostle: yea some of their owne Writers call this sacrament, and expound the words of *saint Paul* to the *Corinthians*.

b Iude Verse

12. 21. 12.

2 Pct. 2. 13

3o edy 107

and 20112

1000002

qu 1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

1000002

sbians. If therefore they will rest themselves, either in the true interpretation of the scripture, or in the exposition of the auncient fathers, or in the confession of their owne Writers: we cannot doubt, but the Apostle meaning the Lords Supper, vnderstandeth the sacrament of the bodye and blood of Christ.

Hosij confess.

cathol. rom. 2.

cap. 30 & rom.

1. cap. 40 meaning

The next title giuen to this sacrament is the breaking of bread: which offereth to our considerations, these vses not

The vses of

calling this

sacrament

the breaking

of bread

Vse. 1

1 cor. xi. 24

1 Ioh. xix. 36

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

noted:

1. to be passed ouer. First, it sheweth the substance of bred remaineth after the words of consecration, and is not altered by any strange transubstantiation. For when the Apostle saith, *This is my body which is broken for you*, properly it cannot be vnderstood of the body of Christ which was not broken, but of his crucifying and death, by a figurative speech taken from the substance of the bread, which christ brake to distribute it among his Disciples, and to represent effectually his suffering for vs. The accidents of bread cannot be broken, as we shal see afterward, no more then they can feed and nourish.

Besides, we learne heerby that tropes and figures are v- sed in the Sacrament, contrary to the opinion and assertion of the church of Rome, as wee make plaine by the institution; and as we constraîne the aduersaries themselves to confesse, as when it is said, *his body was broken*, where the lyterall sence cannot be retained; seeing a bone of him could not be broken. Likewise when it is saide, *the cup is the new testament: the rock was Christ: the bread is the communion of the body of christ*, these and such like cannot be interpreted without a figure.

Exod. 12. 46.

Numbers. 9. 12.

Lastly, seeing of this one action, the whole sacrament hath his denomination, as appeareth in many places, Act ii, 42. and xx, 7. and 1 Cor, xi, xxiii, we must hold, that as the Apostles and other Ministers of the church were wont in the administration of the supper to breake the bread: so must we follow their example, as they also followed the example of Christ. Neither must this be accounted and accepted an as indifferent ceremony, to be admitted or omitted

1 Cor. 10. 16

ted at our own choise and pleasure, seeing Christ Iesus the Lorde of this sacrament commaunded, the scripture hath commended, the Apostles haue practised, and the Ministers afterward obserued the same, as the Apostle witnesseth. *The bread which we breake, is it not the communion of the body of Christ?* speaking of himselfe and the rest of the Ministers of the church. Besides, it is an essentiall expressing and representation of the passion and crucifieng of Christ, as also the pouring out of the wine into the cup of the Lorde. Wherefore, they are to be accused and conuinced as heynous breakers of the high ordinance of Christ, as we see in the church of Rome, who omit this breaking of the breade as impertinent and vnnecessary, and as not significant. For Christ Iesus commaunded his disciples to eat that breade which he had broken, and this breaking pertaineth to the end of the sacrament: so that it cannot be passed ouer, without neglect of the institution of Christ, and of the essence of the supper. The next title given to this Sacrament, is, *the table of the Lord*: and it is rightly so called, as by a verie fit name. For seeing it is a Supper, and a most heavenly banquet, it is requisite there should be a table answerable vnto it, that as it is the supper of the lord, so there may be a table for the administration of it. From hence we conclude diuers good vses^k for our further instruction.

* The vses of calling this Sacrament the Table of the Lord

First of al, it sheweth that Christ and his Apostles in the celebration of the supper vsed a table, not an altar. For albeit the Apostle *paule* speaketh vnproperly of the table, and thereby vnderstand the heavenly meat and drinke which was set vpon the table for all the lords ghests: yet withal he insinuateth and signifieth the place whereon they were put, to wit, vpon a table. In like manner our sauour Christ at the first institution of this sacra. sate downe at the table with his Disciples, he stood not with them at the altar. Now according to the example of Christ and his disciples, must be the practise of al churches, inasmuch as christ shedding his blood on the crosse, had abolished al altars: and therefore the Infidels did oftentimes reprocue and reproach the

the Christians because they had no Altars, who on the other side defended themselves, that their Altars are the congregations of such as bow themselves in prayers, and the spirites of iust men, which smell as sweet incense in the nostrils of God, other Altars then these, they acknowledge none.

Clem. alex. lib. 7. Stromat. Origen. lib. contra. celsum. arnob. lib. 3. & 4

Furthermore, inasmuch as the sacrament of the body & blood of Christ was accustomedly administred on a Table, not an Altar: of woode, not of stone: made mouable, not immouable: We learne from hence, that it is a sacrament, not a sacrifice: An altar doth inferre and presuppose a sacrifice: and a sacrifice is referred to the Altar whereon it is offered. But we haue not now properly any sacrifice, for that were to account the al-sufficient sacrifice of christ as vn-sufficient and vnperfect: therefore wee are not to bring Altars againe into the church. There is no vse of altars in the new testament, seeing the making of them together with other types and ceremonies of the olde testament through the death of Christ is abolished, as the Apostles teacheth, 1 cor. 9. *Do ye not know that they which Minister about holy things, eat of the things of the Temple? and they which wait at the Altar, are partakers of the altars?* And to like purpose, Heb, xiii. *We haue an altar, whereof they haue no right to eat, which serue in the tabernacle, that is, such as retain the necessary vse of the ceremonies & begerly rudiments of the Iews, are fallen from Christ.* Whereby we see plainly and apparently, that sacrifices and Altars stood together, and fell together: and therefore whereas they would conclude the sacrifice of Masse from the vse of the Altars, wee may inuert the reason, and make it serue to evert and ouerthrowe the sacrifice of their Masse, seeing it is certaine there were no Altars.

Vse. 2
1 cor. 9, 13
Gal 4. 9

Lastly, we must obserue that it is not barely called a table, but the table of the LORD: to teach vs to draw neare vnto it with all reuerence and regard. If we measure and mark our affection in earthly things, we see what care and curiosity is oftentimes vsed, when men come to the table and

Vse. 3.
S.

and presence of Noble men : howe much greater care and conscience should bee vsed of euery one of vs, when wee come to this table, where the King of kings and the Lord of heauen and earth is present. Wherefore, to stirre vs vppe to this duty and deuotion, let euery one consider and meditate thus with himselfe, I am this day to be the lords ghuest: m. I am inuited to his table : I am to eate of his bread and to drinke of his cuppe : I haue not in this businesse to do with man whose breath is in his Nostrils, but to deale with God in whose presence I do abide, who is both a beholder and iudge of all my actions, to whom I shall either stand or fall. If I come in hypocrisie, he will find me out, o before whom all things are naked and open : if I come fitted by faith and sanctified by repentance, I shall receiue Christ and all his merits to my endlesse comfort. Thus much sufficeth to bee considered touching this title of the Lords table.

• Heb. 4. 13

¶ The vses of calling this Sacrament the testament or will of christ. Vse. 1.

The last title of this Sacrament remaineth to be handled, being called the new testament or will of Christ, p from whence wee may gather diuerse vses as good conclusions from this doctrine. For first it teacheth, that there is a double testament and couenant of God made to his people, one of workes, the other of grace : one of the law, the other of the Gospell : as Ioh. 1, 17, *The law was giuen by Moses, but grace and truth by Iesus Christ.* And Ier. 31, 31, 32, *I will make a new couenant with the house of Israel, and the house of Iudah, not according to the new couenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my couenant they brake, although I was an husband vnto them. But this shall be the couenant that I will make with the house of Israel, after those daies saith the Lord, I will put my law in their inward partes, and write it in their heartes, and will be their God, and they shall be my people.*

It is, my time of rest

¶ 1 Leuit. 18, 5
Math. 19, 17
Gal. 3, 12
Deut. 27, 20

The couenant of the law is a couenant, where in God hath promised to his people all blessings corporall and spirituall, temporall and eternall, vnder the condition of perfect obedience, *Leuit. 26, Deut. 28.* And hath threatned all curses and death it selfe, to all that continue not in all parts and

and points of the law to do them. The covenant of grace 2. *of grace,*
 ratified by the death and blood of christ, is a covenant,
 + wherein god promiserh his loue and fauor for euer to come
 vpon all that belecue in his son, + assuring them of remissi- *Iohn 3, 16*
 on of sinnes and eternall life, requiring of them onely faith
 in him, as Iohn, 3. *God so loued the worlde, that he gave his onely*
begotten sonne, that such as beleue in him should not perish but liue
for euer.

Againe, if this sacrament sealing vpp the new covenant Vsc. 2.
 between God and man, haue the name and nature of a wil
 or testament: then it serueth to condemne the church of
 + Rome, that adde and alter, mingle and mangle this sacrament
 at their owne pleasure. For the Apostle teacheth, Gal. 3, 15 *Gal. 3, 15*
Though it be but a mans covenant, yet when it is confirmed, no man
doth abrogate it, or addeth any thing thereto. And Heb. 9, 14. Hee
is the mediator of the new Testament, that through his death they
which are called, might receiue the promise of eternall inheritance:
for where a testament is, there must be the death of the testator: for
the testament is confirmed, when men are dead, for it is yet of no force,
as long as he that made it, is aliue. If then the Testament of man
 may not be abrogated or altered, much lesse the testament
 of God confirmed by the death of the mediator.

rom Notwithstanding, such is the sacrilege and presumption
 of that Antichristian church, that the idolatrous Masse as a
 bottomlesse gulfe, hath ouerturned and swallowed vp the
 Lordes Supper, turning the Sacrament into a Sacrifice, ad-
 + ministring it in a strange tongue, taking away the cup from
 the people of God, making prayers for the deade, bringing
 in their carnall presence, imagining a monstrous transub-
 + stantiation, setting vp a new Priest-hood, a new sacrifice,
 + a newe Altar, and lastly feigning vses and ends thereof,
 which CHRIST neuer appointed, the Apostles neuer ac-
 knowledged, the churches succeeding neuer confessed or
 practised.

Now Masses are mumbled in memory of the Saintes: *concil. cabin*
 2 they are helde auailable, not onely for the liuing, but for *lon. can. 33*
 3 the deade: they are iudged profitable against stormes and

tempests: they are thought a soueraigne remedy against
 euery sore and sicknes of the body: heathfull and helpefull
 for such as are going to warre, to couer their heades in the
 day of battell, as a shield of brasie, and to prelerue them
 from the sword of the enemy: good against enchanments
 and sorceries, and fit to be applied to make tryal and proof,
 whether a man be guilty of the crime and accusation laide
 to his charge. But what are all these strange vses, but strange
 abuses, yea strong fancies and delusions of the man of sin,
 burying in perpetuall forgetfulnes the true endes for the
 which Christ Iesus ordained his last supper. All these, being
 pestilent corruptions of the sacrament of the supper, and
 fraudulent additions to the last wil and testament of christ,
 do lay open to the full the wretched abominations of the
 Church of Rome, the mother of fornications.

Vlc. 3

Lastly, the name of Christs last will and testament given
 to this sacrament, serueth for the great comfort of Gods
 childre. For heerein we shal find al things belonging to a full
 and perfect testament. For Christ Iesus is the testator: all
 faithfull christians are appointed heires: the angels are
 as the ouerseers: the Apostles are the witnesses: the lega-
 cies bequeathed are, not lands and possessions, or great
 summes of mony, for the sonne of man had not where to
 lay his heade: nor the kingdomes and gouernementes of
 this world, for his kindome is not of this world: but the
 forgiuenes of sinnes and euerlasting life, obtained by the
 body of Christ giuen, and his blood shed for vs and our re-
 demption.

Rom. 8. 17

1 Pet. 1. xii. &
5. 1

Math. 8. 20

26

1 Ioh. 18. 36

Legacies,

Wherefore, if God haue so loued vs, if christ haue not
 spared his owne life to giue vs life and saluation; how bit-
 ter ought our sinnes to be vnto vs, and how ought we to
 strue against them? If we will hate enimies, heere are eni-
 mies for vs to hate: if we will seeke reuenge against eni-
 mies, let vs fight against them that seeke our ouertrowe
 and the destruction of our soule and body. There is no re-
 conciliation and argonment to be made with these enimies,
 if thou kill not them, they will kill and condemne thee for

of sinners

we are, for we are but sinners, therefore not to be striven to live after these
 Rom. 8. 12.

from 8. 12. for it was done after a feast of 15 days the holiest type of the deeds of the Lord by the sign of the Last Supper.
 Of the Sacrament of the Lords Supper.

Hitherto of the names given to this Sacrament.
Colos. 3. 4. when he is at life, past apparent, then he gett apparent to him in spirit, & 5. mortifies & shedd his members that are on the earth, fornic, murder. Chap. 2. immoderate affect will corrupt the reason, & is idolatry, & for not being fully aware of a family what the Lords Supper is on the nature of discipline

AS we have in the former Chapt. considred the names and titles attributed to this Sacrament: so now we will see what the Lordes supper is. For we shall never understand the nature thereof, except wee be able to define or describe it. Therefore, *the Lords supper is the second sacrament, wherein, by visible receiving of bread and wine, our spirituall communion with the body and blood of Christ is represented.* This description is plainly proved by the institution of Christ, by the first celebration of it, and by other apparent testimonies of holy scripture.

What the Lords supper is.
 Mat. 26. 28
 1 Cor. 10. 16
 17.
 1 cor 11. 24

First I say, it is the seconde sacrament, because such as have interest in the Lordes supper, must be first partakers of the other Sacrament: for Christ and his Apostles ministered it to those that were before baptized. And howe should they be continually nourished and fed at his table, who are not knowne to be of his house, nor admitted members of his family? We must be receiued into his protection and iurisdiction, before we sit downe at his table for our refection. They then that are in the house must be fedde and fostered in the house: the severall partes of the family, have the priuiledges of the family: it is not lawfull to take the childrens bread, and giue it vnto strangers. *mark 7. 27*

23. 24.

Now, baptisme is the true bath of our soules to cleanse our forces, and an honourable badge whereby we are dedicated to the service of Christ, and haue interest in the priuiledges of the church sealed vppon: being partakers hereof, wee come with comfort to the Lords supper. Under the Lawe none vncircumcised were admitted to the pasche, *Exod. 12. 48* if a stranger will observe the passover, let him be circumcised.

Exod. 12. 48

cumise all the males that belong unto him. If then the vncircum-
sed had bene admitted, the passouer had bin prophaned.
Wherefore, it is not enough for vs once to be baptized and
admitted into the number of the people of God: we must
also be partakers of Christs supper. When as by Baptisme
we are brought into the church of God, we are afterwarde
nourished by this heavenly banquet to eternall life.

are represented

Again, I say in the former description, that by the bred
and Wine the bodie and blood of Christ are represented.
Heerein consisteth the substance of this Sacrament: he was
truly giuen for vs, and his blood was shed for the remis-
sion of sinnes, least our faith should wander, least our hope
should wauer. Therefore, he saith to his Disciples, *This*
is my bodie, which was giuen for you: this is the cup of the new testa-
ment, which was shedde for you and for many for the remission of
sinnes.

of Luke 22. 19
Marko 14. 24
Vica 1

Now that the description of the lords supper is proued,
let the uses there of in the next place be declared. Heereby
we learn, first, that God doth not lie nor dally with vs, when
we come to his heavenly table, but doth truly offer those
benefits in Christ, which are represented, to all that are ad-
mitted thereunto: and therefore the Apostle said, *they did*
all eat the same spirituall meate, and did all drinke the same spirituall
drinke.

1 Cor. x. 17

Inderde, many of them did receiue onely the outwarde
signes, and did refuse or neglect the spirituall grace so liue-
ly represented and truly offered vnto them, but the grea-
ter was their sinne, who laboured for the meat that peri-

1 Iohn. 6. 27

sheth, but reiected the meat that endureth to euerlasting
life. Likewise, christ in the administration of this Supper

1 Mar. 26. 26

saith, *Take eat, this is my body.* When he biddeth vs take,
doth he not giue? When he chargeth vs to eat and drinke,
doth he not offer? When he commaundeth vs so do, *this*
doth he not apply the thing signified? If then we come to
this Supper, and depart away without christ and without
comfort, the fault is in our selves, hee is comenere vnto
vs, he standeth at the doore knocking being re-
fused

Ep. 2. 1. 2

refuse

ready to enter: hee mercifully offereth himselfe vnto vs, but we refuse him, we will none of him, we bid him depart from vs, and shutte the entrance of our heartes against him.

Againe, wee see heere the excellent price and preheminence of the Lordes Supper, howsoeuer to those, whose faith it doth not nourish, whose assurance it doth not confirm, and whose saluation it doth not further, it is turned into most hurtfull and deadly poyson: yet it is an holy banquet for the Lordes ghuesses, an instrument of grace, a medicine for the sicke, a pledge of saluation, a comfort for the sinner, an assurance of Gods promises, a seale of our faith, an helpe for the weake, meate for the hungry, drinke for the thursty, and a refuge for the distressed in time of temptation. Is not this a worthy dignity? Is not this a great priuiledge? Is not this an high prerogatiue? So that wee must highly regard and reuerently esteeme this mystery of our religion, and badge of our profession, to the glory of God and our owne comfort. He that is not moued heerby to a reuerent regard thereof hath no sparke of gods spirit in him, but lyeth in darknesse and discomfit.

Vse. 2
benefite
dignitie
priuiledge
prerogatiue

3— Thirdly, heerby the aduersaries mouths are stopped, and they are put to silence and shame, who accuse vs, to deny the blessed presence of CHRIST in the Sacrament. We confesse and beleue, that we receiue the body of CHRIST verily, truly and indeede, not a naked figure, not a bare signe, not an empty shaddow, but euen that body which suffered death vpon the Crosse, and that blood which was shed and poured out for the remission of our sinnes. This Christ himselfe teacheth, Ioh, 6, *My flesh is meate indeede, and my blood is drinke indeede: hee that eateth my flesh and drinketh my blood, dwelleth in me and I in him.* And againe ver. 33, *Verily, verily, I say vnto you except ye eat the flesh of the sonne of man, and drinke his blood, ye shall haue no life in you.* Hee that eateth me, euen he shall liue by me. So then, we teach, we preach, we publish, we professe, that there is no other substantiall foode of our soules, and that whosoever is not partaker of

Vse. 3.
Ioh 6, 33, 36
33: 37

Chap. 10

his body and blood, is voide of life, of saluation, of grace and of christ himselfe. Wherefore, we shall shew after-ward, that the difference betweene the church of Rome and vs is; not whether christ be present in his supper, but about the manner of his presence; for we say, and will neuer fly from it, that as the outward signes, of bread and Wine are deliuered and receiued, so they represent and seale vp to euery true beleeuer, God the father offering and giuing, the Church also taking, receiuing and applying christ crucified, with all the promises of his couenant ratified in him vnto eternall life.

vsc. 4.

Lastly, is this the matter and substance of the supper, to offer, and apply Christ for our wholesome nourishment?

Then we should often desire (if wee hunger after Christ) to sit downe at his Table, to come to his banquet: to feede of his delicates, and to be present at his dainties. And why should any be absent that haue faith and repentance? Why should they not shew that they are one body by eating all of one bread? Why should not such apply christ to their iustification? We know the Apostles oftentimes prepared, offered & deliuered the outward signs of the Lords supper, exhibiting christ to all the faithful, euen euery Lords day, or first day of the weeke, and the people receiued oftentimes

the same, as we see A&C. 2. There be addeth to the church about three thousand soules, and they continued in the Apostles doctrine, and fellowship, and breaking of bread and prayers: And Chap. 20. 7. The first day of the weeke the Disciples came together to breake bread. And this was the order and ordinance of the Church many yeares after the Apostles times.

August. in
Ioh. tract 26
Chrysost. in
Eph. 1. hom. 26
August. ad la-
mear. epist. 119

In some places it was receiued in euery day: in many places in euery Sabbaoth daye: in all places often in the yeare: vntill, through the negligence of the Pastors in administring, and the slacknesse of the people in communicating, these vses were growne out of vsage, and a frozen coldenesse in the practise of religion stepped in. For, it cannot be denyed, but it proceedeth from the slop and inuention of the Deuell (whosoever were the instru-
ment)

frozen coldenesse

ment) to bring in this corrupt custome of once communicating in the yeare, and that for the most parte for fashions sake.

of once communicating

Now, to the end we might returne neerer to the ordinance of the Apostles, that the often vse of the communion might be retained and maintained, and that the backwardnesse of the people might in part be redressed: it was ordained by the Canons of many churches, that every one should communicate at the least threetimes in the yeare, not that men should do it no oftner, but least otherwise they would not do it so often, or peradventure do it not at all. And if a suruey and examination wer made, I feare it would be found to our great shame and beastly slouthfulnesse, that scarce the tenth person hath satisfied the law in this respect in many places, regarding no time of the yeare but Easter.

ordinance of the Apostles,

not only in England

no time but Easter

But seeing it is so necessary a sacrament, let euery one consider of this holy mystery, how fruitfull, profitable, and comfortable it is to be partaker thereof, and how dangerous to neglect and contemne the same. Is it not an vnkinde and churlish part amonge men, when one hath prepared with great coastes and charges a rich banquet, killed his Oxen and his fatlings, furnished his table with all prouision, bidden his ghuests, and set all things in order and readinesse to entertaine them: were it not, I say, an vnkinde and vncourteous parte for those that are called and bidden, vnthankfully and churlishly to refuse to come? Which of vs in such a case would not be moued, disquieted, and discontented? Who would not thinke hee had wrong and iniury done vnto him? Wherefore, let vs take heed, least by withholding and withdrawing our selues, wee prouoke gods wrath and indignation. When he calleth, are ye not ashamed to say, ye will not come? When he saith, *Eate of my meate and drinke the wine that I haue drayne*, wilt thou desperately and dispitefully answere, thou wilt not eate, thou wilt not drinke, thou wilt not doe it? Or wilt thou saye, thou art a greuous sinner, thou art unworthy? I would aske thee, when thou wilt be worthy?

Exhort

Pro. 9. 5

and,

R 2

Wilt

1 Rom. 2, 5

2 Cbrystoff, in
Eph. hom. 3

3 Numb. 9, 13

4 Numb. 16, 13

5 Luk. 14, 20
24

Wilt thou lye still in thy sinne, as a man in a deepe pit, and neuer strue to come forth? Why doest thou not returne to God, and amend thy waies? Why doest thou continue in thy hardnesse, and heart that I cannot repent, and so heapest vppe as a treasure to thy selfe, wrath against the daye of wrath, and of the declaration of the iust iudgement of God.

2. Moreouer, if thou bee vnfit and vnworthy to receiue this

supper, thou art vnworthy to pray, thou art vnworthy to heare: vnlesse thou pray as a parrat, and heare as an hypocrite. Consider therefore seriously, and weigh earnestlye with your selues, how litle such fond, fained, and friuolous excuses shall preuaile with God. When *Moyse* called

Corah and his company to come vppe vnto the Lord, they answered presumptuously, *We will not come.* When the

King in the Gospell had inuited his ghuests, they began all with one minde, to excuse themselves, and some refused, saying, *I cannot come.* So in these daies of sinne, albeit the

supper be prepared, the ghuests called and the table couered: many men make light account of it: and what, with some that reply carelesly, we cannot come; and what with others that answer desperately, we will not come, the feast is vnfurnished, God is dishonored, the people are vnprepared, and all the exercises of religion are lightly and slightly regarded. I say vnto you, that none of these men which were bidden shall tast of his Supper. Againe, another sort are as

2. prophane as these, which stand by as gazers and lookers on vpon them that do communicate, & yet communicate not themselves. What is this else, then a further contempt of God? Truly, it is great vnthankfulnes to depart away: for these depart away from the Lords table, they depart from their bretheren, they depart from the heavenly banquet of their soules: but their fault is much greater, when they stand by in contempt, and wil not be partakers of this Communion: What can this bee else but to haue the minister of christ in derision? It is saide to all that are present, *Take ye, eat ye, drinke ye, doe this in remembrance of mee:* With what face then, with what countenance, or rather conscience,

can

can ye heare these words sound in your eares, and not bee touched? Let vs therefore bee drawne and perswaded to this dury, by the benefit that redoundeth to the worthy receiuers, and fruitefull partakers thereof: and on the other side feare to offend, by slaying and standing stil, while the faithfull are partakers of this sacrament of the Lords supper.

Chap. 3.

Of the first outward part of the Lords Supper

Hitherto we haue shewed what the Lordes supper is, and how to apply it to our instruction: now we are to consider in this Sacrament two things, his partes and his vses: as we haue shewed in the former bookes. The parts are partly outwarde, and partly inwarde. The outward part is one thing, the inward parte is another thing: the outward is taken in at the mouth, the inward by the inward man: the outward is turned into the nourishment of the body, the inward worketh in vs to eternall life: the outward is taken by some to their destruction, but the inward alwaies to saluation. This appeareth evidently by the wordes of the Apostle, deliuering to the church what hee had receiued of the Lord, and declaring howe the same night he was betrayed *He tooke bread, and when he had giuen shankes, he brake it, and said, Take ye, eate ye, this is my body, which is broken for you: this do ye in remembrance of me.* After the same manner also, *He tooke the cup, when he had supped, saying, This cup is the new testament of my blood; this do as oft as ye drinke it in remembrance of me.* In these wordes wee see, both the outward partes propounded, and the number of them defined and determined. For heere are **four** outward parts handled, to wit, the minister, the wordes of institution, the bread and Wine, and the Communicantes. The first minister thereof was Christ: the wordes of institution are, *This is my body, giuen for you, this is the cuppe of the new testament in my blood*: the signes are bread and Wine: the first communicantes

outward.

inward.

1 cor. xi. 23

24, 25

Math. 26. 18,

28, 29

Four out-

ward parts of

the Lords

Supper.

cants were the Apostles. So then the Ministers must doe that which CHRIST did, and the people that which the Disciples did: the actions of CHRIST are directions to the Minister, the actions of the Apostles are directions to the people.

• Foure actions of the minister,

Let vs then see the actions of Christ. He tooke bread, he blessed, he brake the bread, he poured out the Wine, he distributed and deliuered them both. Wherefore, the actions and workes of the minister are • foure-fould. First, to take the bread and wine into his hands after the example of christ, who did it to shewe that himselfe willingly giueth himselfe for his church, which serueth to strengthen our faith and perswasion of his loue toward vs: in whose imitation the minister doth it, to represent the action of God the father giuing his son vnto vs for our full redemption. The second action is blessing and giuing of thanks, that is, by prayer, by thankesgiuing, and by rehearal of the promises of God, together with the institution of christ, actually to separate the bread and wine so taken from their common vse to an holy vse. Whereby we are giuen to vnderstand, that the outward creatures are reuerently to be vsed, calling vpon the name of God, and crauing his assistance to vse his ordinance as we ought to do: and that we should ioyfully praise God, for the gracious worke of our redemption by Christ. The third action, is breaking the bread & pouring out the wine, which are necessary rites, to be obserued, hauing respect and relation to the vnspeakable torments of christ for vs, who was pierced, crucified, and made a curse for vs vpon the Crosse, as the prophet teacheth, *He was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.* Wherefore, these Sacramental rites of breaking & pouring out are not to be reiected & omitted, being vsed by christ, practised by his Apostles, and retained by the church. Not as in the church of Rome, where they breake not to distribute to the people, neither poure out the Wine to giue vnto them.

• Psal. 22, 16
• Mat. 26, 26
• 1 Cor. 10, 16

• Math 26, 26
• 1 Cor. 10, 16

So then, we see that whole bread is not to be deliuered, ⁿ but that the bread is to be broken, and the wine to be poured out, to be distributed among sundry communicantes. 4. The last action of the minister is, to distribute the bread and wine, and giue them into the handes of the people present. CHRIST did not offer them y^ro God, but deliuered them to his Disciples. All these, being ⁿ workes to bee done and performed by the Minister in the administration of this Sacrament, do note out the actions of GOD the Father, sealing v^ppe his sonne vnto vs, as wee shall see afterwarde when wee come to the inward parts

Now, let vs enter into the consideration of the vses of this parte. Are these the actions commaunded in the word, executed by CHRIST, and to be performed by the Minister? Then we see, that such as are set apart to deliuer this sacrament, are not consecrated and appointed priestes of the new testament, to offer v^p an vnbloody sacrifice for the quicke and dead, as the church of Rome teacheth and practiseth. They are commaunded as ministers of God to deliuer the outward signes to the people, not as priestes to offer them to God the father: they are appointed preachers of the gospel, not priests of the law: which were to abolish the priesthood of Christ. Wherefore, we must detest the blasphemy of these shamelesse shauelings, ^{Vse. 1} that teach the priest to bee the maker of his maker, and that he which made them, & gaue them power and authority to make him, & so after a sort prefer themselves being the sacrificers, before christ who is the sacrifice: themselves being the creators, before Christ the creature: themselves the makers, before christ being made of them. Thus these sacrificing priests are not ashamed to speake, and to bray ^{Vse. 2.} aloud. Secondly, if the minister be an outward part of this sacrament, then it belongeth not to priuate persons ^{Numb. 3. 2, Heb. 5. 4} to deliuer it to others, nor to take it to themselves, and deliuer it to themselves, when or where there is no Minister. They may indeede apply to themselves the outward signes,

signes, they may eat the bread and drinke the wine, and in respect of the sacramentall rites doe as the Minister doth :

yet for that they do it without a calling, it is not a due administration, but a true prophanation of this sacrament of the supper. For let vs a little insist vpon the similitude before stood vpon: if the keeper of the Princes broad seale be not in the way, or for the present bee not to bee gotten, shall any man presume to take it where it lyeth, without direction, and without commaundement? such a one woorthily beareth his punishment, whosoever he be. In like manner, albeit one should earnestly desire the sacrament of the body and blood of Christ, and euen faint in soul for the fruition of it, finding himselfe in his longing affection able to take it himselfe, without the assistance of another :

+ yet every one must consider his gifts, his standing, his calling, and place wherein God hath set him, he hath not committed to private persons the administration of the sacraments: they may not baptize their children, they may not meddle with the Lordes supper, no more then common

Two objections answered, pretending that private men may deliuer the supper.

subiects may take the Princes seale, if the keeper be not in the way. Against this euident truth, two thinges of importance may be objected, which I purpose to preuent before I proceed any farther. For first, this doctrine seemeth not to agree with that maxime and principle, which before we haue resolved vpon, namely, *Acedat verbum ad elementum, & fit sacramentum*, that is, Ioyne the word of institution

to the outward signe, and there is made a sacrament: Secondly, it seemeth to leaue sicke persons without comfort in their hares and peace to themselves, if for want of a publicke minister, themselves may not supply that want, and giue vnto themselves this Supper. These are the two objections, pretending and intending that private persons, may at some times, vpon some occasions, haue some right and interest in dispensation of the Sacraments. Touching the former poynt, being a ruled case of Saint *Augustine*, &

August. in 1. tract. that if the signe be annexed to the word, a Sacrament is ordained, *in Iohann 13* dained, we doubt not to affirm the rule vndoubtedly to be true,

m true, being truly and rightly vnderstood. For the meaning is, if there be an outward signe which is the matter, and a worde of institution which is the forme of the sacraments, ¹ the essence of them is fully finished, as if there bee the matter and forme of an house, we conclude rightly there is an house. Howbeit, we presuppose ther was a builder of the house to prepare the matter and to order the forme. So the former principle doth presuppose, a minister to deliuer, and a receiuer to receiue the sacrament: otherwise we shall also warre vnder the ensigne of our enemies vnawares, who hold it to be the supper of the Lord, *m* al-
m be it there be no eating, no drinking, no receiuing thereof. If therefore, in the constitution of a sacrament, the institution of Christ touching taking, eating, and drinking must be obserued: then wee see that more is required then the signe and the word in the work of the sacrament.

1 Aristot. metaphis lib. 7 cap. 7

m Bellar. lib. 4 de Euch. cap. 2 concil. Trid. sess. 13. can. 4

Againe, touching the obiection of the sicke, who seeme to be wholly left in distresse and discomfort, if they may not lawfully administer the Supper to themselves: I answer, *a* it was an auncient practise of the Church to carry the sacrament vnto the sick: besides, albeit in extremity of sickness the minister be wanting we leaue not the sick without counsell and comfort. For this we teach, this we are readye to maintaine, this we would haue all beleeuers in health and in sickness to recall and remember, that if they steadfastly beleue that the Lord Iesus had suffered death vpon the crosse for them, if they particularly apply vnto themselves his precious merits for their redemption, if they earnestly remember the benefits of his bitter passion with all thanksgiuing, and if they truly repent them from the bottom of their hearts of all their sins: they do eat and drinke effectually, ^o and to their soules health profitably the body and blood of Christ our saviour, ^p although they doe not receiue the sacrament with their mouth. This serueth to comfort the weak, and to keep them within the life and limits of their proper calling.

a beza quæst. 2 resp. de sacra.

o Ioh. 6. 54, 55 56, 57, 58 p If they do. not thus, the sacrament receiued can not profit them

Lastly, seeing the former actions of the minister are done

done plainly in the sight of all, it is the duty of every one to giue diligent heede, and to haue weighty consideration of these outward ceremonies, by the meditation thereof to confirme their faith and to make the outward workes to further the inward graces. For they are offered to our senses, not that we shoulde rest in them, but that our weaknes by them shoulde be helped, and we by them lift vp in our harts to thinke vpon greater things.

Chap. 4

Of the second outward part of the Lords Supper.

^a The words of institution are the 2 outward part of the Supper



Therto of the first outward part of the Lords supper, to wit, the minis- +
ter: now we come to the word of 2
institution^a and promise annexed or contained therein, which are the second part of this Sacrament, expressed in these words, *This is my body which is given for you, or, which is broken for you*, where the name of the thing signified is given to the sign it self, as if it should be said, this bread which I haue in mine hands, is ^b a sign of my body, which shortly after shall be crucified for you, and deliuered vnto death for your saluation.

^b Tertul. cont. Maris. lib. 4. August. contr. Adimant. c. 12

Christ tooke nothing but bread: he gaue into his Disciples handes nothing but bread to eat, he brake nothing but bread: and Paul saith expreficly of this sacrament, *c the bread which we breake is it not the communion of the body of Christ?* If any Obiect, that Christes body neither is, ^d nor was broken, as Iohn, 19, 36. *Not a bone of him shall be broken that the Scripture should be fulfilled:* I Answer the Apostle hath a respect to the sence and signification which the breaking of the bread importeth, being taken for the tearing and tormenting, the paines and renting of the body of Christ, and the violent sundring of his soule and body one from the

^e 1 cor. 10. xvi

Obiection

^d Iohn xix. 36

Answer

the other. For as the bread is parted and diuided into diuers parts: so the soule and body of Christ were fundred and seperated each from other. Againe, it is saide, *This is my blood of the new testament which is shed for many for the remission of sinnes*, or, *This cup is the new testament in my blood which is shed for you*: these speeches are sacramental, not proper, by the confession of the aduersaries themselves, where the thing containing, which is the cup, hath the name of the thing contained, which is the wine the fruit of the vine. So then, they which cannot abide figures in the sacrament, must be constrained to confesse a figure, and therefore cannot blame vs, when we say the words are figuratiuely to be vnderstood.

Sacramental

But before we come to handle the vses of this part, let vs directly consider the words of Christ deliuered at the institution and administration of this sacrament, that so we may

see the true and naturall meaning thereof. These words are not recorded and reported in so many wordes in the scripture, or in so many sillables, but the sence being one, the sentence varieth and is not one. *Mathew* deliuereth

• The words of institution are variably set downe,

the words thus, *Take, eat, this is my body*, whereunto *Mark* also accordeth. *Luke* is somewhat more ample by way of interpretation, *This is my body which is given for you, doe this in remembrance of me*. And *Paule* to the like purpose, but

Math. 26, 26
Mark, 14, 22
Luk. 22, 19

1 cor. 11, 24

in vnlike sound of words, *Take, eat, this is my body which is broken for you, doe this in remembrance of me*. Likewise, touching the other signe of this Supper, *Mathew* saith,

Math. 26, 28

This is my blood of the New testament, that is shedde for many, for the remission of sinnes. *Marke* is somewhat more short then the rest, *This my blood of the New testament,*

Mark 14, 23

which is shedde for many: but he addeth this more then the rest, *they all dranke of it*. *Luke* saith, *This cup is the*

Luk. 22, 22

New testament in my blood, which is shedde for you. But *Paule* declareth the same more at large, *This cuppe is*

1 cor. 11, 25

the new testament in my blood, this doe as oft as ye drinke it in remembrance of me. Thus wee see expressly, a difference in Words by adding, by detracting, by changing:

yet

yet inasmuch as nothing is added, or detracted, or changed in regarde of the true meaning, let vs come to the interpretation and exposition of the words, seeing the gospell standeth not in the wordes of the scripture, but in the mind and meaning of them. Let vs therefore come to the right vnderstanding of the wordes of christ.

Jerem. in cap.
1 ad Galat.

The words
of institution
expounded
briefely, true
ly, plainely.

Take, to wit, not onely into your mouthes, but into your hands, representing the soule and faith of the receiuer. *Eate*, that is, not reserve, not adore, not offer it, but diuide by chewing and preparing to concoction. *This*, that is to say, not the shewes of bread, but this very bread. *Is my body*, that is, a true signe of my true body, and signifieth vnto you my selfe, withal that is mine, or belonging either to my person, or office, or merits. *Which* is broken for you, that is, which shortly shall bee crucified for you, and immediately given to death for you. *Do this in remembrance of me*, that is, practise these duties, and call to remembrance christ and his merits oftentimes. So that, it is not in our choyce and liberty to doe these, or not to doe them: if wee bee not fit, we must presently prepare to make our selues fit: and we must doe them often, so that howsoeuer there be no set time, yet the oftner the better, due reuerence and regard being had thereunto. Moreouer, touching the other signe, obserue thus much for interpretation, *This cup*, that is, this Wine is the cup: *Is the new testament in my blood*, that is, this Wine is a true signe of shedding my bloode, which confirmeth and ratifieth the newe Testament, and Gods agreement with mankinde for their saluation.

n. take

Eate,

figis

broke for
you.

Do figis

n.

Then.

2

Is my body, that is, a true signe of my true body, and signifieth vnto you my selfe, withal that is mine, or belonging either to my person, or office, or merits. *Which* is broken for you, that is, which shortly shall bee crucified for you, and immediately given to death for you. *Do this in remembrance of me*, that is, practise these duties, and call to remembrance christ and his merits oftentimes. So that, it is not in our choyce and liberty to doe these, or not to doe them: if wee bee not fit, we must presently prepare to make our selues fit: and we must doe them often, so that howsoeuer there be no set time, yet the oftner the better, due reuerence and regard being had thereunto. Moreouer, touching the other signe, obserue thus much for interpretation, *This cup*, that is, this Wine is the cup: *Is the new testament in my blood*, that is, this Wine is a true signe of shedding my bloode, which confirmeth and ratifieth the newe Testament, and Gods agreement with mankinde for their saluation.

is not in our choyce and liberty to doe these, or not to doe them: if wee bee not fit, we must presently prepare to make our selues fit: and we must doe them often, so that howsoeuer there be no set time, yet the oftner the better, due reuerence and regard being had thereunto. Moreouer, touching the other signe, obserue thus much for interpretation, *This cup*, that is, this Wine is the cup: *Is the new testament in my blood*, that is, this Wine is a true signe of shedding my bloode, which confirmeth and ratifieth the newe Testament, and Gods agreement with mankinde for their saluation.

our selues fit: and we must doe them often, so that howsoeuer there be no set time, yet the oftner the better, due reuerence and regard being had thereunto. Moreouer, touching the other signe, obserue thus much for interpretation, *This cup*, that is, this Wine is the cup: *Is the new testament in my blood*, that is, this Wine is a true signe of shedding my bloode, which confirmeth and ratifieth the newe Testament, and Gods agreement with mankinde for their saluation.

Moreouer, touching the other signe, obserue thus much for interpretation, *This cup*, that is, this Wine is the cup: *Is the new testament in my blood*, that is, this Wine is a true signe of shedding my bloode, which confirmeth and ratifieth the newe Testament, and Gods agreement with mankinde for their saluation.

This cup, that is, this Wine is the cup: *Is the new testament in my blood*, that is, this Wine is a true signe of shedding my bloode, which confirmeth and ratifieth the newe Testament, and Gods agreement with mankinde for their saluation.

and ratifieth the newe Testament, and Gods agreement with mankinde for their saluation.

and Gods agreement with mankinde for their saluation.

Vlc. 1.

This is briefely the minde of christ, and meaning of the wordes of institution. From hence wee learne, first, that christis wordes are not properly, but figuratiuely to bee taken. True it is, the words are plaine, easie, and manifest: for tropes & figures were found out, not to darken, but to open: not to hide, but to helpe the vnderstanding: howbeit they must haue a right construction and a sound interpretation, otherwise the playnest sentence may breede error and mistaking. Wee may not take the letter in all places: for

Arist. rhetor.
ad theodest. lib.
3, cap. 6
Cicer. de ora-
on. lib. 3

True it is, the words are plaine, easie, and manifest: for tropes & figures were found out, not to darken, but to open: not to hide, but to helpe the vnderstanding: howbeit they must haue a right construction and a sound interpretation, otherwise the playnest sentence may breede error and mistaking. Wee may not take the letter in all places: for

for tropes & figures were found out, not to darken, but to open: not to hide, but to helpe the vnderstanding: howbeit they must haue a right construction and a sound interpretation, otherwise the playnest sentence may breede error and mistaking. Wee may not take the letter in all places: for

and a sound interpretation, otherwise the playnest sentence may breede error and mistaking. Wee may not take the letter in all places: for

and mistaking. Wee may not take the letter in all places: for

for, as we shewed, the scripture standeth not in wordes,
 but in the meaning of the wordes: not in the reading, ^{m Hieron, Com}
 but in the vnderstanding: not in the outward shew, but in ^{tra Lucifer. &}
 the inward substance. Christ in the new testament is called ^{in Cap. 1 ad}
 a lambe, a lyon, a way, a bride-groome, an head, a dore, a ^{Gal.}
 vine, a garment, a rock, bread, water, light, and such like:
 these words are easie and euident, yet must they be vnder-
 stood metaphorically, not properly: spiritually, not litte-
 rally. So, to come to the wordes of institution, What did
 Christ take in his hand? bread. What did Christ command
 them to take and eat? bread. What did he call his bodye?
 Was it anie other thing then the same bread which he had
 taken, which he hadde broken, which he had giuen vnto
 them? Neither is there any other antecedent going before,
 whereunto it can be referred.

*f. 16, 17 containing out of
 the words for his body
 signification to his
 supper.*

Now, the bread and body of Christ are in nature ⁿ fun- ⁿ Disparata.
 dry and diuers things, and the one cannot be spoken of the
 other, and verified of the other without a figure, as to say,
 one and the same thing should be both bread and Christes
 body, but if it be bread, it cannot be his body, if it be his bo-
 dy, it cannot be bread. Wherefore, true bread is a true sign
 and seale of his true body. Neither is this figure strange or
 new, but common and vsual, when mention is made of the
 sacraments: as Gen. 17, *This is my covenant*, speaking of Gen. 17, 10
 circumcision: yet circumcision was not the covenant it self,
 but a sign and token of the covenant, as also it is after ward
 expounded, *It shall be a signe of the covenant betweene me and you.*
 The aduersaries cannot denie a figure in this speech.

Now, what difference is there betweene these two spee-
 ches, *This is my covenant*, and, *this is my body*? are they not a-
 like, and in like manner to be vnderstood? So Exodus, 12. 11
It is the Lordes p. passeouer, properly the lambe was not the ^{p. Exod. 12. 3}
 passeouer, but serued to put them in remembrance of that ^{13, 14}
 benefit, and it is expounded after, the blood shall be a to-
 ken for you vpon the houses where ye are, this day shall be
 vnto you a remembrance.

Like wise, the Apostle sayeth, 1 Cor. 10. *That rocke was* ^{1 Cor. 10. 4}
Christ.

* a paraphrase
vpon the
words of in-
stitution.

Christ

Send.

Vsc. 2

Drinke

S

Christ, whereas properly the rocke was not Christ, but the water flowing from it did represent him. Thus then we must vnderstand the words plainly, truly, and briefly, as if Christ had saide in this manner, This bread which ye haue seene me take, breake, deliuer, and distribute, and which I bid you take and cate, is a signe or sacrament of my true body, signifying and sealing vp vnto you, that my body shalbe broken, crushed, and crucified for you, to purchase to you eternal life, let these sacramental rites and actions now performed by me and you, be heerafter put in practise by you and all faithfull ministers and professors, for the strengthening of your faith, by the remembrance of my death and by the applying of the benefir thereof, euery one to your owne selues. Likewise, hauing finished his supper, when he did cate the passeouer with his Disciples, hauing taken the cup and giuen thanks, he gaue it, being filled with wine, to his Disciples, and saide, drinke ye al of this, for this wine in this cup, is a signe and sacrament of my blood, by the shedding whereof, together with my death following, the full forgiuenes of sins and perfect saluation (which I by my vnchangable wil & decree do giue vnto you and al that beleeue in me) are assured to you and all beleeuers. Thus, hauing opened and cleared the interpretation of the words, we shal heerafter need to spend the lesse time in confuting the contrary doctrin: darkenes shal flie before the light, error before truth, & cloudy mists before the sun-shine of the day. Again, seeing the words of institution are variably and diuersly set down by the Euangelists and the Apostle Paul: we learne that euery change of the words, where the sence is nothing altered or diminished, is not to be condemned, as sinfull or vnlawfull: so that the alteration being in the forme and frame of words, not in the substance and sence of the matter, the sacrament is not destroyed. For if it had bene an heinous sinne to haue made any change or alteration, or to haue missed of the tearmes or sillables of the institution: no doubt the Euangelists would haue consented in the words, and not haue swarued one from another, as we see they haue done. We see how the Apostles in the allega-

allegation of sundry places of Scripture borrowed out of the olde Testament, do not euermore strictly binde themselves to the very wordes, as *Mathew 26. Hebrewes 10. 5.* *Math. 23. 8* and in sundry other: but onely to the sence, and therefore sometimes they adde as *Mathew 4. 10.* sometimes, they *Math. 4. 10* leaue out as occasion serueth.

True it is, to alter any substantiall part, or to wrest the wordes to a wrong and contrary meaning, or not at all to expresse the sence of the wordes, maketh the Sacrament voide: but an alteration onely of certaine circumstaunces, as of number, or person, of Letters or sillables, cannot make frustrate the whole sacrament: albeit we allow not any priuate and particular man to make any chaunge of his owne heade in such circumstaunces, or to bring in a new frame of wordes. So in baptisme, the Greeke church saith, Let the seruant of CHRIST be baptized in this Water, &c. and heereby nothing is detracted from the truth of the sacrament, because Christ Iesus hath not precisely appointed, how many wordes the Apostles and pastors of the Church shoulde vse in the execution of their Ministry.

Not withstanding, the obseruation of the words I baptize thee, obserued in our churches, seemeth to drawe nearer to the commaundement of Christ, and to confirme more fitly and fully the faith of the baptized, and to answer vnto the words of Iohn the baptist, *I baptize with Water.* Likewise, in the Lordes supper, whereas Christ saide, *Take ye, eate ye, doe ye this;* as speaking to many: the sacrament is not destroyed, when the words are particularly rehearsed, and specially applied in our churches, saying, *take thou, eat thou, drinke thou.*

Lastly, seeing the wordes of institution are an outward part of the Sacrament, necessary to be knowne, read, marked and vnderstood, wherein the substance and comfortable vse of the Lordes Supper consisteth: it followeth that they are to be published and pronounced openly, distinctly, plainly, not in a strange language, but in a knowne tongue,

vsc. 3.

not in a strange language

knowe things & yet
be in the supper.

in a knowne tongue.

tongue, that the church of Christ and people of God may be edified. For, wherefore serueth the commaundement and promise set soorth in the supper, if they be not vnderstood? Whether we doe read the Scriptures, sing Psalmes, poure out supplications, receiue the sacraments, or whatsoever seruice we performe to God, that he may be glorified, and the congregation instructed, we must doe all in a knowne tongue to be vnderstood. This God commandeth, this the Apottle prescribeth, this the true church of God practiseth, this reason teacheth, this the Heathen acknowledge.

^a concil. Trid.
sess. 22, c. 9

Notwithstanding, the sinagogue of Rome, that it might take away all fruit and comfort from the faithfull, and that it might broch horrible errors safely and securely, and not be elpyed, hath not onely commanded to pronounce the words of consecration closely and in silence, but forbidden to vie the common mother tongue of all the people. The people of God must not be like Parrots, or Pies, or Rauen, or such birds that chatter with voice, record mens words, and sounde a sentence, but vnderstande not the meaning

^b Plin. natur.
lib. 10, cap. 43

thereof. As Pliny maketh mention of a certaine rauen that had leard to say, *Aue Caesar imperator*, All haile, or good morrow Emperor Caesar, saluting Tiberius and the two young princes Germanicus and Drusus. And Celius Rhodiginus writeth, ^c that Cardinall Ascanius had a Popiniay, that could

^c Celius Rhodiginus

pronounce distinctly and orderly all the Articles of the Creede.

^d Bellar. lib. 2
de Missa. cap. 12

Such birds or rather beasts, would they haue Christian men to be, that would haue them pray, and not vnderstand what they pray: heare the reading of the scriptures, but not know what is read: receiue the sacraments, but not know the meaning of the institution. Things without

^e 1 cor. 14. 7. 8

life which giue a sounde, whether pipe or Harpe, except they make a distinction in the soundes, howe shall it be knowne what is piped or harped? Or if the trumpet giue an vncertaine sound, who shall prepare himselfe to battell?

All things in the church must tend to the instruction and edification

Simil.

edification of all the partes and people: but reading and praying in a strange tongue, doe not edifie and profit the hearers, as 1 Cor. 14, 26, *Let all things be done to edifying: and* f 1 cor, 14, 5
verse 14. I speake languages more then ye all, yet had I rather in the xi, xii, 16, xiiii
Church to speake few words with mine understanding, that I might xviii, 19, 26
also instruct others, then ten thousand words in a strange tongue: for Psal, 67, 4, &
how then should he that occupieth the roome of the vnllearned, say, A- 117, 1, & 150. 6
men, at thy giuing of thanks, seeing he knoweth not what thou say- Est, 4, 5, 23
est? Wherefore, except we know the meaning of the words, act. 2, xi
we shall be to him that speaketh Barbarians, and he that Rom, xiiii, xi
speaketh shall be a Barbarian vnto vs. Euen the learned lan-
guages of Greeke and Latine, not in themselves, but in re-
gard of the hearers that vnderstand them not, are barba-
rous. For the Apostle doth not heere like an Orator distin-
guish the tongues, and shew which are eloquent and rheto- g Psal, 114, 1
ricall in themselves and which rude: but holdeth euery Rom. 1 xiiii
tongue barbarous, Hebrew, Syriack, Caldye, Arabick, Greeke, h chrysof. in
and Latine, to him that knoweth not the force and signifi- 1 cor, xiiii
cation thereof. And this to be most true, & the Scriptures hom. 35
teach, the fathers auouch, the heathen writers warrant, Strabo Ge-
the very Poets declare, yea their owne doctors do de- ograph. lib. 1
termine. Wherefore to conclude, it is the ordinance of God, k Plutarch in
it is the doctrine of the Apostles, it is the duty of all christi- prolog: asinar
ans, when the word is read or preached, when supplicati- Ouid. de
ons are offered, when the sacramentes are administred, to Tristib. lib. 5
vse a knowne tongue vnderstood of all: and without this, Eleg. 10
the scriptures are vaine, the prayers are barbarous, the sa- l Iohan. Be-
craments are fruitlesse, to such as know not what is read, leth. paris
what is asked, what is promised, what is receiued. And Theol. ex-
thus far of the second outward part of the Lords Supper, plice. diuin:
to wit, the worde of institution: for a Sacrament without offi. in
the word, is as a picture without sence, or an image with- pro. xiii.
out life. Nicol. lyra in
 1 cor. xiiii, ad
 verb. ver. xvi
 Caietā. opul-
 color. tom. 3
 tractat. xv.
 a Bread and
 wine are the
 outward

Chap. 5

Of the third outward part of the Lords Supper

THe third outward part of the Lords supper followeth, signs of the
 which are the elementes of bread and wine, fittest Lords Supper
 signs

Math. 26, 26
Mar. 14, 22
Luk. 22, 19
act. 2, 41, 42.
2 cor. 10, 7
1 cor. 10, 16

1 cor. 11, 23
26, 27, 28
Math. 26, 29
Mar. 14, 25
Luk. 22, 18

Gener. vsc, 1

Why we
haue two
signes in the
Lords supper
and only one
in baptisme?

Difference
betweene
baptisme and
the Lords
supper.

signes for this purpose, to signifie the spirituall nourishment of the soule, by eating the body and drinking the blood of christ. That these are appoynted as the substance and matter of the supper, it appeareth by the wordes of Christ; and his Apostles deliuering this sacrament. For the Euangelists expresse, ^b that Christ tooke bread, gaue it, and said, *Take ye, and eate ye.* So likewise, it is said of the church newly planted by the Apostles, that such as gladly receiued the word, and were baptized, *Continued in the Apostles doctrine, and fellowship, and breaking of bread.* And chap. 20 it is recorded, *That the first day of the weeke, the Disciples came together to breake bread.* And Paule saith 1 Cor. 10. *the bread which we breake, is it not the communion of the body of Christ?* And in the chapter ^c following, the same Apostle often mentioneth and remembreth the bread of this sacrament. In like manner Christ tooke the cup, ^d wherein was the fruite of the vine. By these, Christ is truly exhibited vnto vs: he is truly offered vnto all: he is effectually giuen to the faithfull, as hath beene oftentimes remembered vnto vs.

This being the plaine and euident truth, let vs see the vses, first such as concerne both the signes ioyntly and in generall, then such as belong to each of them in seueral and in particular. To begin, we learne from hence to acknowledge a difference between baptisme and the Lords supper: ⁺ in baptisme we haue one signe as the materiall part, in the supper we haue two signes, ^e partly to note out our whole, ^m ful, and perfect nourishment in Christ, hauing whatsoeuer is requisite for our saluation, and partly to shew, a fuller remembrance of his death, for the wine which is a figure of his blood, doth as it were present it and represent it before our eyes. So then, albeit the same participation of Christ and the same washing away of sinnes by his blood, are sealed vp in baptisme and in the supper: yet the manner ^f of ⁿ sealing them in each is diuerse. Againe, baptisme is a ² signe of our entranee into Gods Couenant: the Supper is a signe of our abiding, and continuing in that couenant. Touching baptisme, it is sufficient for infants if they bee borne

borne in the church: in the supper, the condicion of examining our selues, and remembring the Lords death is required. They differ also in often celebration of them: baptism is to be receiued but once onely in all our life, because the promise once made, is alwaies firme and forcible to such as beleue and repent: but the supper is oftentimes to be receiued, because an often renewing of that Couenant, and calling it to our remembrance is necessary, to increafe and strengthen faith. They differ also in the order which is to be obserued in the vse of them: for baptism is to be giuen before the Supper, and the supper may not be giuen to any, except to such as haue bene first baptized, or reputed so to be.

As first a child is borne, before he bee fed: so must Baptisme go before, whereby our new-birth is sealed: then the supper must follow after, whereby our dayly nourishment is declared and confirmed. Lastly, they differ in the signes, there is onely one signe in baptism, which is the Water: but there are two signes in the Lords Supper, to wit, the bread and the wine.

The second general vse is, that if Christ tooke, gaue, and deliuered the substance of bread and wine: then they must needs retain their former nature & their proper substance, as well as their qualities, as sight, tast, smell, bignesse, whitenesse, sweetenesse, rednesse, roundnesse, and such like properties. But the Papistes turne all thinges upside downe, matter into forme, substance into accidents, creatures into shewes, and subiects into things adioyned: they bring in new shifts and fables against all diuinity, philosophy, reason, sense, and experience, setting vp their own inventions, and building castles in the aire. Let them proue the annihilation and remouing of the substance of bread & wine away, and the consisting of accidents without substance, which they are neuer able to doe. For as the water in baptism remaineth in his nature and substance: so do the bread & wine in the Lords supper. And albeit in both the sacraments, the signes be chaged to a special vseryer are they

S a

not cor

2. differ

3. differ

4. diff

Gener. vlc. 2
bread & wine

Against the
bare shewes
of bread and
wine: and
accidentes
without sub-
iect.

Arist. phis.
lib. 1. cap 3

m.

1 Psal. 102, 26

* Accidentis

esse est in esse

1 porphy. cap. 5

de accidente

corrupted into shewes, and turned into shadowes. The heavens shall be changed at the end of the world: yet hence it followeth not, that they shall bee cleane abolished and consumed to nothing. All young schollers are taught in the schooles, ^k that an accident hath no being without a subiect: yet heere these sophisters, against all the rules of Logick, ^l and groundes of reason, wou'd haue accidents and shewes of bread and wine to be in no subiect. Thus,

whereas in all places of learning we are taught, that accidents may perish, not the substance of things: they wil haue the matter and substance to perish, not the accidents. We see whitenes, roundnes, drynes, moisture: we tast the sweetnes: we touch al these qualities: yet (behold a popish wonder, whereat marueil and be astonied) these, these I say are not in the bread and wine, because they are gone, neither in the body of christ, because it is not white or black, round, or red. So we shall haue a white thing, yet nothing white: a round thing, yet nothing round: a smel, yet nothing that smellerh: a tast of bread, yet nothing that tasteth, a breaking, and yet nothing that is broken: so that heere we haue somewhat made of nothing, and nothing made of somewhat. For if any should aske them, what round or white thing is this, shewing the bread? Or what sweete thing is that, pointing out the wine in the cup? They cannot say, it is bread and wine (for they hold that none are left) they are not able to shape any answer: for they will not say, the body of Christ is white, round, sweete, red, or such like. Wherefore, these accidents of bread and Wine rousing without subiects, are shewes of reason without substance, colours without truth, and fancies without settled iudgement: and as well might they imagine, walking without feete, an house without a foundation, a vessell without bottom, or a body without space or place.

Againe, what is it that doth nourish? What is it that doth comfort and refresh? For wee feele our bodies strengthened by the creatures taken and receiued. And we read in their owne Histories that king *Leues* the Gentle for the

the space of 40. daies did eate nothing else. What is it then whereby we feele our selues to be fed? Can their accidents do it, hanging in the aire by miraculous Geometry? Can whitnesse, or rednes, or roundnesse nourish vs where no substance is to be found or felt? Can drinesse, or moysture, can smelling or seeing nourish without some materiall body? They cannot. It must be substance that is turned into our substance: for neuer was it heard, that accidents were turned into substance. But whereas we haue beene taught, that accidents are in their subiect, now we must hold for our new learning, that substances are in their accedents. Wherefore, let vs leaue these doubtfull and deceitfull builders that go about to build without ground or foundation, which cannot stand.

The third generall vse, arising from both the signes, is this: if Christ deliuered his last Supper in bread and wine, then these signes may not be altered, but must be retained for the perpetual vse and comfort of the church. And howsoeuer it be left to the choyse and liberty of the church, what bread or what wine they will vse: yet that it ought necessarily (as I take it) to be bread and the fruite of the vine, may appeare by diuerse good considerations. I will propound the reasons that draw me to this opinion, let the Church iudge of them, seeing the spirits of the prophets are subiect to the prophets. First, the institution of the supper and the example of Christ himselfe, whom the Church is to imitate and follow, who said, *Do this in remembrance of me.* He said not, doe the like, or do what pleaseth you, and swarue from my example where you will, but *do this* which ye haue scene me do. Whosoever therefore change either the bread or wine, do not that which Christ commaundeth, but another thing then he appointeth. Againe, no other signes are so significant & effectual as these are for this purpose, to strengthen and to comfort them that are in trouble, and almost in the present estate of death, as *Psalm 104. He bringeth forth bread out of the earth, and wine that maketh glad the heart of man, and oyle to make the face to shine, and bread that strengtheneth*

Gener. vse. 3.

The bread and wine be the matter of the Sacrament may not be changed in the Lords Supper.

1 cor, 14, 32

1 cor, 11, 25

1 Psalm 104, 14

Pro, 31, 6

Iudg. 9, 13

Eccles, 10, 19

neither mans heart. Likewise the wise-man saith Pro. 31. Give ye strong drinke unto him that is ready to perish, and wine to them that haue griefe of heart. So that we are heerby effectually and significantly put in mind, to haue a most sweet feeling of christ, to seeke strength in him, and that it is he which abundantly cleereth our hearts. Thirdly, the matter and forme of euery thing, are holden to be of the nature of it, and to constitute the essence: so it is in the sacramentes, where the signes are the matter, and the words of institution are the forme. True it is, circumstances may vary and be changed, as time, place, sitting, standing, kneeling, and such like: but the essentiall parts may not be changed. If then, both of them be of the essence of the sacrament, such as take either of them away, destroy the sacrament, and bring in a nullity therof. Wherefore, if the signes, which are the matter, might be changed: then the words also of institution which are the forme might be altered, and a new word brought into the Church: but a new word cannot be brought in, therefore no new outward signe or matter. Fourthly, if the bread & wine in the supper might be changed, and yet the sacrament in substance remaine: then in like manner, water in baptisme might be changed, & yet be true baptisme; for of things that are like, there is a like respect, and like conclusion to be inferred. But this cannot be, as we haue shewed before in 2. booke, chap. 5. where we haue proued, that the minister cannot baptize with any other liquor or element, then with water, as the matter of that Sacrament. Neither let any object the case of necessity: for no necessity can make that lawfull, which simply and in it selfe is vnlawfull. Fifthly, if we admit and grant a change in the signes at the pleasure of men: why may we not also change other parts of the Sacrament? Why may we not in stead of the minister appoynted of God and called by the Church, admit pryuate persons, and receiue other alterations inforced vpon the church by the papistes? Do we not heereby open a gappe for them, to bring in all their trash and trumpery besides the writen and reueiled worde of God? Sixthly, we haue shewed in the former booke, that we

arist. Metaph
lib. 7. cap 7
plato in eut-
raph.

ad 1. 2. 3. 4. 5. 6.

change

deb

Abihu and *Abihu* the two sonnes *Aaron* were smitten by the immediate hand of God for offering the oblation with strange fire. But all signes brought into the sacraments beside the scripture, are strange signes and consequently procure strange iudgements. And we see how the prophet *Ioell* threatening from God a dearth of corne, and wine, and of oyle, declareth also that the offerings shall cease, where he saith, *The field is wasted, the corne is destroyed, the oyle is decayed, the new wine is dried up, the meate offering and the drunke offering is cut off from the house of the Lord, the priestes the Lords Ministers shall mourne:* shewing heereby, that they were restrained from changing the outward signes. If any pretend greater freedome and liberty in the time of the gospell: let them shew their charter, and wee will beleeue them. Lastly, it is confessed on all sides, that without consecration and sanctification, there can be no Sacrament: for without this halowing, the matter in baptisme is bare water, the bread in the Supper is bare bread, the Wine is Common Wine. Now euery creature is sanctified by the word of God and by prayer, as the Apostle teacheth *1 Tim. 4.* and therefore we cannot assure our hearts, that god wil blesse any other creatures, as fish or flesh in stead of bread, water or beere in stead of Wine, seeing the word hath not sanctified these elementes for this purpose. They are sanctified by the worde for the ordinary nourishment of our hodies, but they are not by any speciall worde sanctified for the vse of the Sacramentes. If then it be simply vnlawfull, to change any thing in the matter of the Sacramentes, no pretence or necessity can euer make it lawfull. And as when a lawfull Minister is wanting, a pryuate person may not be taken: so when the matter appoynted for the administration of this sacrament is missing, an other may not bee assumed. For as well may wee change the minister of the Sacrament into a pryuate man, as the bread and Wine (being the signes) into another matter. If the Sacraments cannot be had according to the precise and pure institution of Christ, they may lawfully be deferred or omitted:

omitted: for the danger standeth not in the want (as wee haue declared before) so long as we are free from the contempt of them.

Genera. vse 4. The fourth generall vse, arising ioyntly from both the signes is, if Christ deliuered, and the Disciples receiued bread and wine as the outwarde signes of this Sacrament: then we learne that the doctrine of transubstantiation is a

^a Against transubstantiation.

^b Concil. trid. sess. 13, cap. 4.

dotage of mans inuention. Though this deuise be now receiued in the *Roman* church, as a matter of saluation, as an Article of faith, and a maine point of religion, that by vertue of these words. *This is my body, this is the cup of the new Testament*, the substance of breade and wine is gone,

and nothing remaineth but onely the shewes, likenes, and appearance of them: yet, if we examine the matter by the words of institution, by the nature of a sacrament, by the proportion of faith, by the true properties of a true humain body, by force of reason, by iudgement of the sences, by confession of the aduersaries themselves, and by the manifold contradictions among themselves: we shall find it to be a late deuise & inuention of the Papists, first decreed and determined in the counsel of *Laterane*, vnder pope In-

Anno. 1215. nocentius the 3. in the raigne of King Iohn of England, not yet 400. years ago. There it was hatched at that time,

^a Barth. Ca- renza. summa concil.

and made a main matter of faith, aproued in the church of Rome, but yet not then receiued ouer al the world. This error is a spice of the error of *Marcus*, who went about to make his fellows and followers beleue, that he did tra-

^b Iren. lib. 1. cap. 9.

Epiphani. heres.

34.

The bread and wine remain in their proper nature

substantiate wine into blood, in the sacrament. Thus do the church of Rome at this day, he was he noted for an heretick by the fathers. I wil not, for shortnes sake, bring all the reasons that might be broght to ouerthrow and ouerturne the turning of the bread into the body of Christ, and the wine into his blood; but alleage some few among many, wherunto we require them to answer if they can. Neither let the pretend, that they haue bin answered already, inasmuch as no sound and certain answer can be broght vnto them, to satisfie vs or themselves. Our reasons for the present shall be these.

First,

my son, of Laterane

Marcus

if thy son

dash yet

First, that which Christ took in his hands, *he brake*: that which he brake, he gaue: that which he gaue his Disciples, he commanded them to eat, that which hee commaunded them to eate, hee calleth his bodye. This appeareth by the testimony of the Euangelistes, and coherence of the words. But he tooke bread and brake it: therefore he gaue bread; he commanded to eat bread; he saide of the bread, *This is my body*. Now if he tooke bread, but brake it not: or if he brake bread, but gaue it not: or if he gaue bread to his Disciples to eat, but told them, not this which he gaue them, but some other thing beside that, was his body: the latter part of the sentence starteth from the beginning, and the middle swarueeth from them both.

1. *he brake*
Math, 26, 26
Mar, 14, 22
Luk, 22, 19
This is my body

Secondly, the Apostle after the words of consecration, doth oftentimes call it bread, as 1 Cor. 11. *As often as ye shall eat this bread, and drinke this cup, ye shew the lords death till he come*. And againe, *Whosoever shall eat this bread, and drinke the cup of the Lord vnworthily, shall be guiltie of the bodie and blood of the Lord*. And againe, *Let a man examine himselfe, and so let him eat of this bread, and drinke of this cup*. These men say, it is not bread: the Apostle saith, it is bread: whether of these we shall beleuee, iudge you. So in the former chapter hee saith, *the bread which we breake, is it not the communion of the body of Christ*? Likewise, touching the other signe, our sauiour expressely calleth it wine after the thanksgiuing, Mar. 26. *I will not drinke hencefoorth of this fruit of the vine, untill that day, when I shall drinke it new with you in my fathers kingdome*. This fruit of the vine is wine, therefore the substance of it remaineth. Now if the bread had bene turned into the body, or the wine into the blood of Christ, and if the Apostle would, haue spoken properly, he should haue said, As often as ye shall eat, not this bread, but this body of Christ vnder the forme of breade, the blood of Christ vnder the forme of Wine. And againe, he that eateth the body and drinketh the blood of Christ vnworthily. And againe, let a man examine himselfe, and so let him eat and take in his mouth the very body of Christ his creator. But thus the Apostle hath

2. *As often as ye shall eat this bread, and drinke this cup, ye shew the lords death till he come*
1 Cor, xi, 26
27, 28
1 Cor, x, 16
1 Cor, 11, 28
note
Math, 26, 29

hath not spoken, neither could he so speake truely, properly, and fitly: therefore we do truely, properly and fitly conclude, that there is no transubstantiation.

¹ Luk, 22, 17
19

Thirdly, Christ speaking of the cup saith, Take, ^k diuide ³ it among you, and of the bread he saith, he tooke it, and brake it. But if the substance of bread be abolished, or changed into the body of Christ, and likewise the nature of the wine turned into the blood of Christ, there could be no true distributing or breaking: for the blood of Christ is not devided into parts, neither is his body broken.

4 Fourthly, if the strength or force of transubstantiation depend vpon these words of institution, *This is my body, This is my blood*: then there can be no reall change before these words be fully finished, and pronounced to the end. Therefore, when they begin to say *This is*: what is it? What mean they, I say, it is? Is it any other then bread and wine by their owne confession till the wordes bee ended? So then, *these sentences shall not be true, when they say, This is my body, this is my blood, except they meane, this bread is the body of CHRIST, this wine is his blood: wherefore, bread and wine remaine, their nature is not changed and altered.* Comm

5 Fifthly, these wordes, *This is my body*, must be vnderstood, as the words following, *This cup is the new testament*: but the cup is not turned into the new testament, nor into the blood of Christ: therefore the other wordes must be figuratiuely vnderstood, not literally: for there is one respect of them both: neither can any reason be rendred, why a figure should be admitted in the one part, rather then in the other.

6 The sixth reason: Christ is said to giue to his Disciples that which he saide was his body. If then this be properly taken, we shall thereby make a proper Christ, and make him a Monster of two bodies, as they also make the church a Monster of two heads. For so there must be one body which gaue, and another body which was giuen. But it is most absurde, that he should giue and be giuen, hold himselfe

7 selfe and beholden, offer and be offered: which differeth little from the heresie of the *Heliofants*, who held that were sundry Christs, two at the least, one dwelling in heaven above, the other in the world here beneath: to these make Christ to haue a double body, visible and inuisible; a visible body sitting at the table, and an inuisible body made of the substance of bread, which (as the papists hold) was given to the disciples, as likewise they teach of the headship of the church that one head is inuisible to vs in the heauens, another visible to vs vpon the earth. The 7. reason: it destroyeth the nature of a sacrament, which standeth in of an earthly & heavenly part: one outward, the other inward: one seene, the other vnderstood: one a signe, the other a thing signified: of which we haue spoken before, book. 1. chap. 3. But if there be an actuall transubstantiation, then the outward part is abolished, and disannulled.

Heliof
Teodoret. de
fabul. hereticis.
lib. 2
August. de
heresib. cap. 32

in Iren. lib. 4
contr. her. cap
34

8 The 8. reason: in baptisme the substance of water remaineth, though it haue words of consecration, and be made a sacrament of our regeneration: and therefore in the Lords supper, the bread and wine are not changed and don away vterly. The scripture speaketh as highly of the one as of the other.

Math. 26, 28
1 Pet. 3. 20. 21

9 The ninth reason: if bread be really turned into the body of Christ, and the wine into his blood: then the body and blood of Christ are really separated, for the words are seuerally pronounced, first of the bread, then of the wine: yea the soule of Christ should be separated from his body, for the bread is turned onely into his body, and not into his soule. But his soule, his body, and his blood are not really separated.

10 The 10. reason: if the bread be turned into his body indeede by force of a few words vttered by a priest: then the priest should be the maker of his maker, and so every Masse-monger should be preferred before Christ, as much as the creator hath more honour then the creature, the builder then the house, the work-man then the worke. But they are not ashamed to publish it in their owne words

• *Stella clari-*
corum.

• *Creatura*
vobis median-
tibus vobis.

21

• *Hesych in*
Lenit. l. 2. c. 8
Humbert. cont.
Nicer.

• *Bernard de*
monte polotia-
no de Dom-
castro. platin.
in vita clem.
Hermannus
Contractus.

22

• *Math 15, 17*

• *Origen. in*
math. cap. 15

words and writings, • that the priest is the creator of his creator, *He that created you, hath given you power, to create him: he that hath created you without your selues, & is created by you, by the meanes of you.* These are the speeches of their wise-men, if they be not ashamed of their owne words.

The 11. reason: the bread in the Sacrament after the words of consecration, is subiect to as many changes and chances as it was before: the bread may mould, putrifie, and breede Wormes, & and was accustomably in many places burned: the wine may (being immoderately taken) make drunken, it may wax sharpe and turne into vineger: yea both of them may be boyled and made hot: both of them may be vomited vp, as certaine lepers did; both of them may be mingled with rank poyson, as a certaine Monk gaue the poysoned host to *Henry* the 7. a noble Emperour of famous memory, which when he had taken, he dyed. The like may be said of *Victor* the 3. a Pope of *Rome*, who was poysoned after the same manner: in the chalice, as the Emperor was in the bread. But the precious body and blood of Christ cannot be mingled with poyson, but is an excellent counterpoison against the biting of the old Serpent and all infection of sinne whatsoever; the body cannot mould or putrifie, the blood of Christ cannot become sharp or sowre, as the outward signes may, therefore the substance of bread and wine remaineth. The 12. reason: there is something in the sacrament, materiall and substantiall, which goeth the way of all meates, according to that saying of our sauiour, *Perceue ye not yet, that whatsoever entreth into the mouth, goeth into the belly, and is cast out into the draught?* But none of the accidents, as shape, colour, quality, tast, & such like are auoyded, because they are altered in the stomacke, before they come to the place of auoydance: and it were blasphemy to thinke that the body of Christ either entreth into the mouth, or goeth downe into the belly, or is cast out into the draught, how many of them haue also maintained this monstrous impiety: Therefore, the substance of the bread and the wine remaine in their owne nature in the sacrament.

The

13- The 13. reason: If there were a miraculous conuersion of the bread and wine, it would appeare to the outward senses: as *Ioh. 6.* The multitude saw his Miracles. There was neuer Miracle wrought by any bodyly creature, but sense
n iudged it to be so: but seeing our eyes see, and our tast discerneth that it is bread, we cannot imagine, there is any miracle. The Miracles that *Moses* did in *Egypt*, when he turned water into blood, and his rod into a Serpent: The miracles *b* that *Christ* did, when he turned water into wine, the eye saw, the tast discerned, heere was no deceit, no fraud, no collusion. And thus euery hedge-priest should be a worker of Miracles, that onely can read his portuise, and say ouer his *pater noster* with an *Aue mary*. This is an honor that may be chalenged, but cannot be granted vnto them.

Ioh. 6, 26

b August. de Trinit. lib. 3 cap. 10.

The 14. reason: if there were any transubstantiation there should be an actuall conuersion of the bread into the body of *Christ*; but this cannot stand. For when one thing is changed into another, the matter remaineth, the forme is altered: but heere they make the forme to abide, and the matter to be changed. A strange *Metamorphosis*, and fitting the fable of this counterfeit turning. Now the matter of bread is not in the body of *Christ*, because it is perfect in it selfe, and so glorified, that it can receiue no access. Besides, nothing can be conuerted or changed into a thing before being and pre-existing, which was really before the change or conuersion; as *Christ* turned the water into that wine which was not before, & *Moses* turned his rod into that serpent which was not before: and *Lot's* wife was turned into that pillar which was
f not before. But the body of *Christ* is before their transubstantiation, wherupon it followeth, that the bread cannot be changed into his body.

fable

*c Exod. 4, 3
Ioh. 2, 8
Gen. 19, 26*

The 15. reason: if *Christ* did transubstantiate the bread into his body when he said *This is my body*: then in like manner, the Apostle did transubstantiate the church of the *Corinthians* into the body of *Christ*, when he saith, *Now ye are the bodie of christ, and members for your part*. What reason can they allage, why transubstantiation should be in the one
 sentence

1 cor, 12, 27

of Rome & Rymes
 sentence more the in the other? For the whole colledge and company of diuines of Rome and Rymes, and all the multitude of papistes throughout the world shall neuer be better able to proue their transubstantiation out of these words *This is my body*: then out of the other *Ye are the body of Christ*.

16 The 16.reason: if the bread were turned into the body of Christ and receiued in the mouth: it should go farre better with our bodies then with our soules, because our bodyes should really receiue the body of Christ, but our soules should not, being spirits: and bodies cannot be mingled and intermedled with spirits. Wherefore, we cannot beleeue and receiue this real conuersion of one substance into

17 another. The 17.reason: if the bread be transubstantiated into the body of christ, and so receiued by vs: then either it is turned into our bodies, or vanissheth away into nothing, or returneth and departeth back into heauen. But it is not turned into our bodily substance, for then we should grow bodily and not spiritually, carnally not mystically, into one person with him: neither doth it vanish to nothing, for this were horrible blasphemy once to imagine and conceiue of the body of christ: neither doth it depart into heauen, for he was there before, and the heauens containe him to the end of all things. Therefore, the bread cannot be said to be turned into the body of christ, except one of these be granted. And thus also we may reason of the wine. If it be turned into the blood of Christ, it must necessarily passe into our substance, or vanish away, or returne to the heauens: for no fourth way can be imagined. But none of these can stand either with diuinity or phylosophy, either with faith or reason, either with scripture or nature, and therefore consequently transubstantiation must fall.

from hence by fall
 that to make y^e quere
 18. The 18.reason: if the disciples had not vnderstood christ to call the bread his body sacramentally: they would haue beene greatly troubled (who often doubted of the least things) and demanded the vnderstanding of them. As the hearers of Christ *Ioh. 6*, supposing he had spoken of a carnal manner of eating his flesh, were troubled and offended, saying

saying, *How can this man give vs his flesh to eat?* And verl. 60. *This is an hard saying, who can heare it?* Wherefore, who seeth not, that they would haue marueiled and required farther, if they had vnderstood christ to haue changed the bread into his body, and the wine into his blood? But they doubt not, they demand not, they maruaile not, they murmur not, and therefore belecue not this iugling of transubstantiation, or turning of one substance into another. And if they beleueed it not, how should we receiue it. *ingling*

The 19. argument: it ouerturneth sundry Articles of our Christian faith. Wee beleue that Christ Iesus was begotten of the father before all worldes, and borne in time of the *Virgin Mary*: this the Scripture teacheth, this the Creed deliuereth: this euery true Christian professeth and beleueeth. But if the bread be transubstantiated into the body of Christ, and the wine into the blood of christ: then his body is made and borne of bread and wine, and the priest after the words of consecration may say, a little pretty son is borne vnto vs, and newly made. Againe, we beleue that Christ was crucified and died for our sins, that he was buried, rose againe, ascended, and sitteth at the right hand of God the father almighty. But if the body of Christ bee made of bread as often as the *Eucharist* is celebrated, then Christ being on the Crosse might be elsewhere then on the Crosse: when he died, he might be where he suffered nothing: lying in the graue, he might bee out of the graue: yea hee might be in the graue after his resurrection and rising out of the graue: wherof notwithstanding the Angels said, *he is not beere*. Lastly, we beleue that christ shall come from heauen to iudge the quick and dead, and that in the same manner he ascended, & whom we doubt not but men shall see, as Reuel. 1. 7. *Every eye shall see him, yea euen they which pierced him through*. But if Christes body be made of bread, he shall stare and start out of the pixe, and not come from heauen, and that in another shape then when he ascended: nay, thus he shold come daily vnto vs, & yet no man can see him, nor perceiue his coming. Al these deuises, ouerthrow the founda-
19
2.
19
3-
Mat. 28, 5
Reuel. 1. 7

foundation of faith, sauiour of nouelty, and bring in heresie against all certaine grounds of true religion.

20

^h Luk. 21 16

1 cor. 11, 24

The 20. argument: if by vertue of Christs words, transubstantiation were brought to passe, and the true body of christ were really present on the earth: then the bread should be changed into whole Christ, that is, into his body indued with his magnitude, quantity, quality, colour, and all his dimensions. For Christ said not at his supper, this is the substance of my body without accidents: but ^h *This is my body which is given for you, and which is broken for you.* Therefore, the body was visible and scene of them all, it was felt, it had all accidents agreeable thereunto, and the substance of Christs body alone without his qualities was not crucified on the Crosse, neither yet could be crucified. Notwithstanding, we see not Christs body vpon the earth, nor any adioynt thereof is perceiued or discerned. Where are they then? Are they in substance of christs body which is in heauen? And not in the substance of his body which is on the earth? Then they make Christ to haue two distinct bodies: for one and the same body cannot haue his properties and dimensions, and yet bee without them, which necessarily implyeth a contradiction, and consequently falsehood: especially considering how great a difference they make betweene the body of Christ in heauen, and this body that lieth and lurketh vnder the accidents and shewes of bread in their box.

21.

ⁱ August. de
quod vult de.

per se

The 21. reason: it destroyeth the nature of a true body, it taketh away the defence vsed against heretickes, and bringeth in the heresies of *Marcion*, of *Eniches*, and the *Manichies*, which ⁱ denied Christ to haue a solid, and true humane body, & held that he had only a phantastical body without any materiall flesh, blood, or bone, in appearance and sight somewhat, but in deed and substance nothing. For they teach that his body is in infinite places at once, & those discontinued, voyd of quantity and quality, not circumscribed, not visible, nor any way sensible: that being in heauē, he is really and corporally on earth, though not in the distance betweene

betweene heauen and earth, nor in those places where the host is not: which is to assigne innumerable bodies to our sauiour Christ, and consequently to make him no body, which is in effect as much as to deny he is come in the flesh,

+ which is the very doctrine of Antichrist himselfe, as Iohn¹ speaketh, Every spirit that confesseth not, that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whom we haue heard. And in his 2. Epistle, Many deceiuers are entred into this world, which confesse not, that Iesus Christ is come in the flesh: he that is such a one, is a deceiver and an Antichrist. But

Occam propoundeth this as the doctrine of the schooles, that

¹ The body of Christ is euery where, as God is euery where, and that if there were an host that filled all the world, the body of christ might be with euery part thereof when it should be consecrated. And Holcot

treading in the same steppes of the schooles, not of the scriptures, saith, If there had bene a thousand hostes in a thousand places at the same time, that christ did hang upon the crosse, in christ had bene crucified in a thousand places. But it is an vnseparable

property of bodies, to be locall and contained in place: to take away space of place, and true dimensions from bodies,

and they are no where, as Augustine teacheth. Besides, hence the fathers concluded the truth of Christs body be-

cause, he might be seene and handled, and because he had flesh and bones, according to the scriptures, Behold, my hands

and my feete, for it is I my selfe: handle me and see: for a spirit hath not flesh and bones, as ye see me haue. But if he be neither

seene nor handled in the sacrament, nor discerned to haue flesh and bones: how shall his humanity be holden and

maintained against heretikes impugning the same?

22 The 22. reason: it taketh away iudgement from the senses, and maketh the sacrament of truth to be a sacrament of forgery and falsehood: for the senses of seeing, of tasting,

of touching, of handling and smelling, do iudge bread and wine to be in the sacrament, and not mans flesh truly and

properly: neither can all the senses be deceiued in their proper objects, as euen the phylosophers themselues do

teach, and that truly,

¹ Ioh. 4. 3, &
² Ioh. 7

¹ Occam in cen-
silo. theol. con-
clus. 25, 26

holcot

^m Holcot in 4
lib. sentent.
quasi 3

^a August. epist
57, ad dardan.

^o Luk. 24, 39

^a arist lib. 2
de anim. cap. 6

23

9. August. de
doctr christ.
lib. 3. cap. 16,
cyril. anat. 11,

The 23. reason: it is an horrible act and vnnaturall cruelty for man to eate mans flesh, and for man to drinke mans blood: and therefore the papists are as humane as the *Cyclops*, *Canibals*, and other barbarous people. It is more brutish and barbarous to eate mans flesh, then to kill a man: and to drinke mans blood then to shed it. Thus they make christian people eaters of mans flesh and bloode suckers, which is beasty and horrible wickednesse.

24

1 cor, 10, 20,
21

The 24. reason: the Apostle maketh an opposition between the table of the Lord, and the table of deuils, saying, *Ye cannot drinke the cup of the Lord, and the cup of deuils: ye cannot be partakers of the Lords table, and of the table of deuils*: where he sheweth, that to eate the flesh offered to idols is to bee partakers of the idols. as the bread which we breake, is the participation and communion of the body of the Lord. Hence he concludeth, that they should not eate of those thinges which the Gentiles sacrifice to idols, because they haue fellowship with the diuils that eate of them, euen as they are vnited to Christ which partake of the bread in the supper. If then the flesh offered to idols be not transubstantiated: why should the sacramental bread be turned into the body of christ, seeing it sufficeth to make vs partakers of the Lords body to eat of the bread, as it was sufficient to make them partakers of the idols, to eate of the thinges offered vnto them?

25.

1 Math, 19, 3
4, 8,

The 25. reason: if the institution of Christ be a sufficient direction vnto the church what to hold in this questio, we shal easily giue this transubstantiation a fall. We see in the cases of matrimony that did befall, our sauour bringeth them to the first institution, and therby dissolueth the doubts and difficulcies that arose, saying, *From the beginning it was not so*. So when any controuersie ariseth about the Lords supper, the ordinance of Christ is able to take it vp, how great or grieuous soeuer it grow. Now, there is no sentence, no word, no sillable, no iot, no title in the discription of the supper, that fauoreth or sauoreth of transubstantiation, or signifieth and insinuateth any such matter. True it is, christ saith: *This is my body*, but to be doth not signifie to transub-

a fall

transubstantiate: for then when he saith, *I am the true vine*,
I am the doore, the way, and such like, he shall be turned and
transubstantiated into a natural vine, into a matteral doore,
into an high way, from whence would follow infinite abu-
ses and absurdities. Besides, if the word (*u*) in the institution 2.
signifie, is transubstantiated, that is, changed from one sub-
stance into an other, from bread into flesh, from wine into
blood: then the change should be made before all the words
be vttered, so that hence it would follow, that it cannot be
done by vertue of the words, which goeth before the pro-
nouncing of the words. Last of al, the maintainers of tran-
substantiation, as the builders of babel, haue their tongues di-
uided, and their languages confounded: they cannot accord
together, but vary and dissent one from another, ^a like the
false witnesses that arose against christ. First, they knew not
certainly, whether the bread bee turned into his body, or
come in place thereof, the substance departing. Secondly,
some allow not these speeches, ^q bread is Christs body, or
bread is made christs body: but wil haue it said, christs bo-
dy is made of bread: others condemne this speech also, that
bread is made christs body. Thirdly, they know not what is
broken, whether bread, or accidents, or nothing: others say,
the true body of christ is broken, Fourthly, they agree not,
whether their water in the chalyce mingled with wine, be
transubstantiated: some say it is, other say it is not: some
more sober then the rest, are afraid what to say, ^d and aske
who is able to decide the questiō? Others say it is turned into
the humors of his body: others vinknit the knot thus, that
the water is turned into the wine, and then the wine into his
blood, and therefore are circumspect to giue this cauel that
a litle water be mingled, being afraid, least, if more water
were put in then the wine, the wine should be transubstanti-
ated into water. Fifthly, they cannot agree with what words
their consecratio is wrought, whether accidents be without
their subiect, whether the accidents nourish no lesse then the
substance of bread & wine: likewise what the sate & mise do
eat how & frō whence the worms are offendin in ground

ⁿ Ioh. 15, 1,
& 10, 7 & 14.

^a Mark. 14, 56

^b Thom. p 3 qu
75, art. 8

^c Canon. con-
uertantur.

^d durand. lib. 4

see D. sutl. de
Miss. lib. 5. cap
16

enemies of god

do me deny
soules & life of

Eucharist, and so consume it: whether the shewes of bread be the body without the blood, and the shewes of wine the blood without the body. It were infinite to note out all their contentions and contradictions: these may suffice to shew how the enemies of God fight one against another, and all of them with their own shadowes. And thus much of the late doting deuise of transubstantiation, which is the soule and life of their popish religion: the deniers or doubters wherof, they pursue with fire and sword more eagerly, then such as are enemies to the blessed trinity.

Gener. vics.

Christ's people
must receive the
supper vnder
both kinds.

Scone. Trident
sess. 21, cap 2

The last generall vse is this: if christ deliuered both these signes, not onely the bread, but the wine also to his disciples: then both kinds by the minister are to be deliuered, and both kinds by the people are to be receiued, not bread alone, nor wine alone, but bread and wine: the bread in token of his body giuen for vs, and the wine in token of his blood shed for vs. This is the ordinance of Christ: this is agreeable to the scripture. Notwithstanding, the Church of Rome hath decreed, that it is not necessary for the people to communicate in both kinds, and holdeth them as accursed that hold it necessary for the people, to receiue the cup, consecrated by the priest. Thus it appeareth, they labor nothing more, then to take from the faithful the sweete comfort of the Lords supper. This is a sacrilegious corruption of christ's institution, deuised by sathan, broached by Antichrist, published by his adherentes in the corrupt times of most palpable darknesse, as may appeare by these reasons.

h Math. 26, 26
27

First, if none may drinke of the consecrate wine but the priest, then none should eat of the bread, but priests: so that they must either exclude the people from both, which I trust they dare not, or admit them to both, which as yet they do not. For so, whom Christ said, *Take and eat*, to those gaue he the cup and said, *Drinke ye*. Wherefore, the signes being both equal, all communicants must drinke of the one, as well as eat of the other, there being the same warrant for the one, that there is for the other, and the less that would haue the one, will hinder the other: so as the

shall receive

et

the

the thinges which God in his goodnesse hath ioyned together, man without sinne cannot separate.

2. Secondly, when Christ instituted this sacrament, he said, *Drinke ye all of this*: and by all he vnderstood of the Communicants. And the Euangelist Marke addeth, *They all drinke of it*, to wit, all that were present at his last supper, who had before eaten of the bread of the Lord. This also appeareth by the Apostle, 1 Cor. 12. *They have beene all made to drinke into one spirit*. This commaundement of Christ being generally, imposeth a necessity vpon the people, when he saith, *Take ye, eate ye, drinke ye, do ye this*. These commaundements are perpetuall, vntchangeable, and alwaies in force: not arbitrary, not temporall, not repealed, but bind the conscience to the end of the world, against which no limitation, or dispensation can be allowed, being the commaundementes of God, not of man.

Math. 26, 27
Mar. 14, 23
1 Cor. 12, 13

a note of the

3. Thirdly, the cup is a part of Christes will and testament. Now touching the nature of a testament or will, the saying of the Apostle is knowne, *If it be but a mans testament, when it is confirmed, no man doth abrogate it, or addeth any thing thereto*: where he sheweth, that the dead mans will may not be changed, nothing can be put to, nothing taken out without forgery and falsehood. This is the law of nature and Nations. But the Lordes Supper is a sacrament proper to the new testament, as Christ saith, *this cup is the new testament in my blood which is shed for you*. This testament the Lord Iesus made the night before he was betrayed, he sealed it by shedding his most precious blood, he hath giuen Legacies, not of earthly and temporall, but of heauenly and eternall goods. And seeing he hath appointed the cup of this his testament to be deliuered and drunke of all those for whom his blood was shed: it is intollerable boldnes and presumption to take away the vse thereof from the greater part of the Church, and an infallible token of an vnshamefast and shamelesse harlot, to alter her husbands will, to defraud and defeat his children of that worthy portion which their father allotted, and so to keepe backe part of their inheritance and

1 Cor. 14, 37

Gal. 3, 15
Heb. 9, 16, 17

Luk. 22, 20

Fourthly, the blood of Christ shed vpon the Crosse be-
 longeth not onely to the pastors and teachers, but to all the
 faithfull that come to the table of the Lord, as appeareth by
 the wordes of Christ, *• This is my blood which is shed for you and
 for many*: why then should the blood of Christ be denied, or
 the cup of the Lord be barred from them? If then the blood
 of Christ were shed for the people, as well as for the mini-
 sters: surely the cup belongeth to one as well as to the other.
 If the people haue the greater, who shall keepe them from
 the lesse? If they haue their part in the thing signified, who
 shall deny them of the outward signe? For as the fruite and
 effect of the blood of Christ is common to the people with
 the pastor: so should the cup also, which is the communion
 of his blood shed for the redemption of the peoples sinnes,
 be diuided indifferently betweene the pastor and the peo-
 ple.

Fifthly, the Apostle deliuered that to the Church which
 he had receiued from the Lord Iesus: Now the Church
 ought diligently to obserue the written traditions and veri-
 ties of the Apostles, which are committed to posterity to
 be kept inuiolably. But he hath deliuered, how the Lord,
 after taking, blessing, breaking, and distributing of the
 bread, likewise tooke the cuppe, blessed, and distributed
 it among them, so saith the Apostle must the Churches do.
 If then he receiued this from the Lorde, to deliuer both
 kinds to the people; let the Church of Rome consider with
 her selfe, from whence she hath receiued the contrarye,
 to withhold one of the kinds from the people: for both can-
 not proceed from one and the same spirit of truth, which is
 neuer contrary to it selfe.

Sixtly, if all the faithfull that come to the Lorders Table,
 must shew forth the Lords death vntill he come, and this be
 done by them as well by drinking of the cup, as by eating of
 the bread: then all the communicants must receiue the sa-
 crament vnder both kinds, & vntill the second comming of
 christ. But the faithfull must shew forth the lorders death by
 eating of that bread and drinking of that cup, as the Apostle
 teacheth,

teacheth, *As often as ye shall eate this bread, and drinke of this cup, ye shew the Lords death vntill he come.* Therefore, all communicants must partake the sacrament vnder both kinds.

7. Seuenthly, the Apostle giueth an expresse commaundement to the whole church, which al must obey that come worthily to this holy table, *Let a man examine himselfe, and so let him eate of this bread, and drinke of this cup.* Where he giueth a double commaundement, first to appeare reuerently, then 2. to receiue worthily. Now, al that must proue and try themselves, are commaunded not only to eate bread, but to drinke of the cup: but al must try and examine themselves: therefore al are commaunded both to eat and drinke at the lords table. If this be a commaundement to examine: then the wordes following of eating and drinking, are likewise commaundements. There is no haking in these, let them admit both, or 8. let them deny both. Eightly, if the faithfull take not the cup in the supper of the lord, the condicion of Christians vnder the Gospel, shal be worse then of the Israelites vnder the law.
- + For the people of Israell in the wilderness hauing the same sacrament in effect with vs, *Did all drinke of the spiritual rock* ^{in effect} *that followed them, and that rock was Christ,* as the Apostle affirmeth. But our condicion is not worser and weaker then theirs: therefore all the faithful are to drinke of the cup of the lord. *Bellarmino*, the Souldan of the Romish Synagogue, ^{bellar. lib. 4} *answereth thus, They drinke not water out of the rock when they do euchar. c. 27* *did eate of the spiritual manna, but in another place, and at another time.* But this is an answerlesse answer which cannot satisfie. 1. For albeit the sacraments of the Israelites as figures and types did represent the same graces that our Sacraments do: yet it is not necessary they should in all pointes answer each other, and in all respectes agree together. Besides, the 2. Church of Rome at no time alloweth the people to drinke of the Wine, a seale of the blood of Christ: they keepe them from the cup of the Lord, both when they giue them the bread, and at all other times, and thereby make their estate worse then the estate of the *Iewes*. Indeed, if they did at any time permit al the people to drinke of the cup, they might

might pretend this example of the Israelites: but inasmuch as they utterly deny them this part of the cup, they overthrow themselves in their malice, and yet in their blindness they do not see it. Lastly, many of the fathers, did both

^u exod. 16, 21

^a Iosh. 5, 12

*a f
209*

same place, yet at one & the same time, ^u inasmuch as they gathered thereof every morning, and it ceased not, ^a vntill they entered the frontiers and confines of the land of promise. But they neuer allow without a toleration and dispensation, the people in any place, at any time, vpon any occasion, and in any respect to tast of the cup in the Lords supper. Ninthly, if the cup of the new testament may be taken from the Lordes people: in like manner the water in baptism may be taken away from them. For the blood of christ, whereby remission of sins is purchased and procured, is represented by the wine of the Lordes Supper, as well as by the water in baptism. But the water in baptism, without great sacriledge, cannot be omitted or neglected: wherefore then should the cup be taken away.

2 Lastly, if any part of the supper might be taken away from the people: then likewise the word of God may be taken from them, for in this point there is the same reason and respect of them both. A Sacrament is nothing else but a visible word, and a sealing vp of the word: and the offence semeth to be the same, whether a man break the seale, or rent the writing. But the word cannot be withdrawn from Christian people, it being the instrument of faith, and the life of the Church. Wherefore it is the greatest wrong and iniury done to the people of God to take from them the cup of saluation. The answer to this reason must be, to confesse the parts and yeeld the conclusion: forasmuch as by forbidding the people the reading of the Scriptures, they haue robbed them of the word of God, and taken from them ^b the key of knowledge, neither entring themselves into the kingdom of heauen, nor suffering those that would enter. No marueile then, if they take the cup of blessing from the people, who haue taken from them the free vse of the

^b Luk. xi, 52

Sept

the word of God. To conclude these reasons, it is Antichrist, who, contrary to the doctrine of christ, contrary to the institution of the supper, contrary to the practise of the Apostles, and contrary to the vse of the former churches, hath excluded the people languishing and thirsting after the blood of christ, as the dry earth for the sweete shewers of raine, from taking the cup of the lord, and left them a dry communion to eat the bread of the sacrament alone. Hauing considered the truth of God by sundry reasons, grounded in the scripture, that the people haue good interest and ritle in the cup, denied vnto them: let vs answer the objections of the aduersaries, made against the former doctrine. First, they pretend,

• Obiections
for taking the
cup from the
people of god.
• *them, self.*
vpon *Math.*
xxvi, & Mar.
14.

1. that christ administred it to the apostles only, and not to any of the people: & consequently the institution for taking the cup can be no general comaundement for al men: thus the *Rhemistes* reason. I answer, first it may be doubted and disputed, whether onely the Apostles were present at his last Supper. For seeing diuerse were added vnto the church, and professed the faith of christ, seeing he had other disciples beside the twelve, seeing many Godly men and women followed him to see his miracles, and to hear the gracious words that proceeded out of his mouth: why should we think that none of them were admitted to his table, who had often heard his preaching, and depended vpon him in their liuing.

• *Math, xxvii*
17, 18.

2. Again, the passeouer was celebrated in *h* house, of a faithful man, as may be collected by sundry circumstances: now the, either the lord Iesus annexed that famely vnto his, as the law in one case appointed, or else we shall haue two passe-ouers. at one time in one house, which hath no warrant of scripture, no colour of truth, no probability of reason, We read in the institution & celebration of the passe-ouer of ioyning house to house, and taking his neighbor next vnto him in case of the insufficiency of one household to eat the lambe: but we neuer read of killing two. lambes, and keeping two passeouers vnder one roose. Besides, the smal remnant of the faithful among the *Iewes*, would no doubt rightly and religiously obserue the passe-ouer after the example of their lord:

• *Exod, xii, 4:*

and:

8 Exod. 12. 6 and maister, rather according to the 1. precept of *Moses*
 then according to the practise of the *Iewes*: in imitation of
 h Ioh. 13. 1 christ, rather then according to the tradition of the elders.
 cum, 18. 28 Furthermore, we are to consider, that in eating the passe- 4
 over, they sorted theselues together according to the num-
 ber of the persons able to eare vp the lambe: for they com-
 i Exod. xii. 4. 5 manded to take *A lambe without blemish, a male of a yeare old:*
if the household be to little for the lambe, he shall take his neighbour
which is next unto his house. Now christ with his twelve disci-
 ples alone, were not sufficient to eat vp this lambe of a yeare
 old, being great & large according to the *frican* kind, as may
 be supposed by the description of *Aristotle*, *Pliny*, & others.
 f *Arist. histor animal, lib. 6* Neither doth it appeare that any remained, or was burned 5
 cap. xxvii with fire, according to the institution of God, because the
 plin. hist. na- *Euangelists* declare, that so soone as the supper was admini-
 tur, lib. 3 Cap 48 strated and a psalme sung of thanksgiuing, they went out
 i Exod. xii. x into the Mount of Oliues. Why then should we not thinke, 6
 m Math. xxvi that christ added and annexed other to his family, seeing his
 30 own disciples sufficed not, especially the blessed virgin his
 a Ioh. 19 xxvi mother who was not long from him, whom afterward af-
 27. ter his departure, he commended and committed to Iohn,
 to be protected and provided for, who from that time took
 her home to his house as his own mother. But to leaue these
 considerations as coniectures, we answer the former obiection,
 that inasmuch as christ deliuered both signs to the same, 1
 persons, they might bar the people fro the bread as well as
 from the cup. For I would know why the bread is necessary,
 + but because it was instituted by christ, and retained by his
 Apostles? Wherefore, the institution maketh the one as
 requisite as the other. Besids, if other heretiks should arise, 2
 as great enemies to the peoples partaking of the bread, as
 the church of *Rome* is to their communicating of the cup of
 the Lord, how might they better be repressed and refelled,
 + then by alleaging the first institution of christ, and shewing 2
 the practise of the Apostles: so that the reasons brought to
 confute the one, wil serue directly to overthrow the other.
 3) Moreover, the disciples at the first ministration of the sup-
 per, performed not the office of the minister, nor any part

of his duty, but of the people, Christ was the minister thereof, he took the bread, he blessed, he brake, he gave the bread, saying, *This is my body*. Likewise he took the cup, blessed, & gave the same, saying *This cup is the new testament in my blood*. On the other side, the disciples took it, did eat, and drinke, which are the proper duties of all the people. Lastly, the Apostle saith not in the first person, we ate and drinke, as speaking of himselfe & other teachers of the church: but directing his speech to all • that are called and sanctified in Christ in every place • 1 cor, 1, 2 (according to the inscription of the epistle) he saith, *As often as ye shall eat this bread, & drinke this cup, ye shall shew the Lords death till he come*. Now these *Corinthians*, to who he specially wrote, could not liue vntill the second comming of christ to iudgement: therefore this eating and this drinking belongeth to all that cal vpon the name of god to the end of the world. 1 cor, xi, 26

2. Secondly, they object against the former truth, this out of Obie & 1 Act. 2, *They continued in the apostles doctrine, and in breaking of bread*: and Ch. 20, *they came together to break bread*. It is not said, to deliuer the cup vnto the people: but to breake bread: 1 cor, 1, 2, & wherby they gather, it was ministred vnto the people in one kind onely, and not in both. I answer, by a common Synecdoche, one part is put for the whole. For among the *Hebrewes*, this phrase in scripture *to eat bread*, is to receiue whole nourishment & full refreshing by eating and drinking: as appeareth by many places, wher mentioning only bread for food, it were madness to imagine and gather that they drinke not. Besides, the Apostle putteth the other part, to wit, drinking of the cup, for the whole celebration of the supper, when he saith, *By one spirit we are all baptized into one body, and have been all made to drink into one spirit*: where we see, as our sauour added the vniuersal note *drink ye all of this*: and as the Evangelist Mark accordeth, saying *they all dranke of it*: so the Apostle doth not pretermitt it, but saith, *all were made to drinke*: as if the Lord Iesus, the Euangelists and the Apostles would preuent before had, the corruption & followed in the church of Rome. Wherfore, seeing drinking of the cup, doth not properly note out the whole action because no man was ever so grossly blinded, to suppose that the cup might be alone administred: it followeth, that by this member expressed, we must vnderstand the

16
27

1 A. 2. 10, 7

u 1 cor. 11, 26

27, 28, 29

1 1 cor. 11, 20

29, 33

Obiect. 3

b concomi-
tantia.

Answer.

other, and by one part the whole. Furthermore, it is a ruled 2
case among themselves, that it is flat sacrilege, if a priest
consecrate not this sacrament in both kinds, but do it in
bread onely. If then the former scriptures, *Act. 2.* and ch. 20.
proue the receiuing vnder one kind because bread onely
is expressed, & so the cup to be excluded: it will likewise fol-
low, they consecrated in one kinde, because the wine is not
expressed: and therefore, by these places, neither priest nor
people should take the cup, if they will not admit a trope or
figure. Neither can they say, that *Luke* describeth not, what
the Apostles consecrated or receiued, but what they deliue-
red to the people: for the Euangelist declareth *Act. 20. 11.*
not onely that the Apostle brake the bread, but: did eate
thereof himselfe: so that they must confesse, that *Paul* also
receiued in one kind, and consecrated in one kind, or else
necessarily grant one part put for the whole: as likewise we
say 1 Cor. 11, where he doth expressly touch and teach both
kinds, u to the eating of the bread ioyning the drinking of
this cup: yet sometimes a he expresseth onely the one signe m
for shortnes sake, & the church had receiued this vsual man-
ner of speaking to call the Lords Supper the breaking of
bread, as verse 20. *When ye come together into one place, this is
not to eate the Lords Supper:* and verse 33. *When ye come toge-
ther to eate, say one for another: likewise verse 29. He discerneth
not the Lords body:* and yet in the sentence going before, hee
saith that such as eate and drinke vnworthily, do eate and
drinke their owne iudgement. Wherefore, as the Apostles
alwaies celebrated the supper by consecration both of the
bread and of the cup: so the people alwaies receiued in both
these kinds, to their great comfort and consolation.

Thirdly they alleage, that there is an vnion and coniunc-
tion of each signe, that the body is in the blood, and the
blood in the body: that christ is wholly and perfectly vnder
each kind, because now in his glorious body, b there is no
separation of the body from the blood, or blood from the
body. I answer, surely if this were so, it were a fault and fri-
uolous thing to do that by more, which may be done by
fewer,

3. 1

a:

fewer, to witte two kinds, which may as well be done and is done under one, as a wise Philosopher teacheth. Besides, if one may reason in that sort, the whole supper might be abrogated, for we are made partakers of christ in^d baptisme, and he dwelleth in our hearts by faith which commeth by the word of God. Again, were not Christ and his Apostles

^d Gal. 3, 27

^e Heb. 3, 14, 15

Eph. 3, 17

3 as wise as they? Were they ignorant of this vnion? Did they not knowe this accompanying of the body with the blood, and blood with the body? Is the present church of

+ Rome wiser then he, in whom al the treasures of wisdom and knowledge are hid? If they thinke so, let them tell vs plainly: if not, let them lay their hands vpon their mouth, and submit themselves vnto him who administred it in both kinds, and commaunded his Apostles to do the like.

^f Col. 1, 19, &

^{2, 3, 9}

4 Moreouer, Christ would haue vs in his supper consider his blood separated from his body, and set his death before our eies, and his precious blood shed out of his side: so that, deliuering the cup, he said, & *Drinke ye all of this, for this is my blood of the new testament, which is shed for many*, without which sheading, there is no forgiveness of sins, as the Apostle teacheth. Wherefore, seeing these two are contrary one to the other, and cannot stand together; to wit, the blood to be in the body and to be out of the body, to be shed for vs and not to be shed, and that the sacrament leadeth vs to the consideration of the death, and especially of the piercing and pouring out of the blood of Christ: we may conclude, that this vnion of the body with the blood, and

^g Math. 26

^{27, 28,}

^h Heb. 9, 22

m. blood with the body, flatly crosseth and ouerthroweth the institution of Christ. And why I pray you, do their sacrificing priests receive the blood twice, and the body twice,

ⁱ Concil. Trid

^{sess. 3, can. 3}

- drinking first the blood in the body, and againe eating the body in the blood? Nay, doth not this vnion deuised, alter the institution of Christ, and confound the seuerall parts of it, making him to speake otherwise then the euangelistes expressly? For when he said, *This is my body*, they will haue him meane, *this is my body* and blood: Againe, when he said *this is my blood*, they will haue him meane, *this is my blood*

5. blood and my body. Last of all, this late inuention, turneth and ouerturneth the nature of the partes, distinguished one from the other: while we eat the flesh they make vs drink the blood, and while we drinke the blood, they imagine we eat the body. Thus, to eat and to drinke shall be all one with them: for wee shal eat liquid and moist thinges, and we shall drinke dry and hard things. And is not this drinking of flesh, and eating of blood, and inuerting & euerting of the nature of things? But thus God striketh his enemies with giddines of spirit. For after they haue broken the pure institution of christ, and brought in a carnal presence of his body (one absurdity being granted, a thousand follow) infinite abuses haue ensued vpon heapes, the flood-gates being set open, wherof there is no end or measure. Let the therefore repent themselues of this sacriledge against god, and iniury against his people, restoring vnto the communion vnder both kinds, according to the ordinance of christ, and directio of the Apostles. And thus much of the general vses, arising from both the signs ioyntly considered. Now, let vs come to the particular vses offered vnto vs, in each of the signs. And first, touching the bread. Is bread simply considered, the first signe in the lords supper? Then it is not necessarily required, that it be administred in vneleuened bread. For bread is oftentimes named and repeated: but the word (vneleuened) is neuer added. Wherefore as it is in selfe indifferent, whether the wine be red or white, & whatioeuer the kind or colour be (if it be wine:) so is it not greatly materiall, whether the bread be leauened or vneleuened, so it be bread. Which ouerthroweth the error of the church of Rome & her fauorites, who hold it necessary, that the bread vsed in the Sacra. be vneleuened. They pretend the institution of Christ, who (say they) made the Sacra. of vneleuened bread, instituting it after he had eaten the passeouer, which was to be eaten with vneleuened bread according to the law of Moses, neither was there any leauen to be found in Israel 7. daies together. Thus they charge vs to breake the institution of Christ. But see betwixt the piousnes and partiality, of these proud spirits, who fly to the institution, and

* arift. phys.
lib. 1. cap. 2.
3

partic. vse. 1

¹ Bellar. lib. 4.
de Eucha. cap.
7.

^m Exod. xii. 8.
xviii.

proud spirits

Dicke precisely to circumstances of it, when it serueth any
 way to their purpose: but when the question is of matters of
 substance not of circumstance, as touching communicating
 vnder both kinds, touching the necessity of eating & drink-
 ing, and of many receiuing together against their halfe com- *halfe communions.*
 munion, private masses, and reservations, they cannot abide
 to be tyed and yoked to the institution. Indeed we deny not,
 but christ might vse vnleauened bread at his last supper, ha-
 uing immediately before eaten the paschal lambe. This per-
 aduenture is truly coniectured: yet no such thing is expres-
 sed in the gospel, nor prescribed as a rule necessarily to be
 followed. The Euangelists teach, he took bread: but make
 no mention or distinction what bread he took, nor determine
 what bread we should take, no more then limit what wine
 we shal vse, but leaue it at liberty to take leauened bread or
 vnleuened, as occasion of time, place, persons, and other cir-
 cumstances serue, so we take bread, as their own prophets
 haue confessed, & their own counsels haue concluded. Where-
 fore, to consecrate in vnleuened bread is not of the substance
 of the supper, no more then to eat it at night or after supper,
 as christ administered and the apostles first receiued it. For if
 any would bring in a necessity of that time, as well as of that
 bread which christ vsed, we see as faire a warrant for the
 one as for the other: may we haue a more certain direction
 for the time which is expressed, then for the kind of bread
 which is not defined. Besides, if Christ on this occasion vsed
 vnleuened bread: it was, because it was vsual, common, and
 ordinary bread at that time, as we also should vse that bread,
 which is vsual and common. So the Apostle speaketh of that
 bread which was daily vsed among the Gentiles, saying, *p*
The bread which we breake: he addeth, neither leuened nor vn- *p*
 leuened, but vnderstandeth that in common and continuall
 vse. Thus then we conclude, it is no breach of christs ordi-
 nance, nor a transgression of the first originall institution of
 the Lords Supper, to eat either the one or the other. *p*

Againe, touching the other signe, which is the Wine, the
 church of Rome may iustly be charged with transgressing
 the ordinance of christ, who by her sole authority would tye. *By her sole authority*

*Gregor. i, in
 Registr.
 concil. Flo-
 rent. sess. vls.*

p 1 cor. x, xvi

part. vsc. 2.

^c Rhem. Test.
fol. 452. nu. 23

ys to mingle water with wine for ^c Great mystery & signific-
tion, especially, for that water gushed with blood out of our
Lords side. So, they condemne all those Churches as doing
impudently and damnably, that do not mixe water with
wine in the sacrament, and say it cannot be omitted with-
out great sinne. True it is, the Church in former times,
where the wine, provided for the Lordes Table, was of it
selfe, heady, strong, hot, fiery, and fuming, was wont to
allay it with water, that it might be mild and temperate:
least that which was taken to helpe and further the soule,
should disquiet and distemper the body. This began for
conueniency, not for necessity: for fitnesse, not for signifi-
cation: for sobriety, not for any mystery. But the water is
no part of Christs institution, neither can it be proued, that
Christ or his Apostles vsed water with their wine, or com-
maunded others to mingle wine and water in this mystery,
or that Christs apostles euer receiued it as a matter of faith,
or taught it to be a necessary parte of this sacrament. For

^c Barthol. Ca-
ranza sum. con-
cil. Florent. p.
458
^c polid. Virg.
de inuentor.
rerum lib. 5,
cap. 9
^a Math. 16. 29

Alexander the 5. Byshop of Rome, was the first that ming-
led water with wine at consecration, and ordained that the
oblation should be of vnleauened bread, and not of lea-
uened, as till that time had beene vsed. Wherefore, let vs
retaine and maintaine the plaine and simple institution of
Christ, who in his last Supper gaue wine, not water to be
drunk, for he calleth it the fruit of the vine, which is wine
and not water.

Againe, they may be pressed and hampered with their
own dreames and deuises. For, whereas they hold that the
wine must be mingled with water, and that the elementes
after the words of consecration are transubstantiated, and
remaine in their owne nature no more: I would aske this
question of these Watermen, rowing in the troubled Sea of
their owne decrees (who are neere of kinne to the old he-
reticks called Aquarij) whether the water mixed with the
wine be turned into blood? If they say it is not, then they
deny transubstantiation of all that is within the cup, and so
shake the verue of their consecration in pieces: if they say

Watermen.

^a Papists are
neere of kin
to the old he-
reticks called
+ Aquarij.

It is, then will they make Christ a watery body and elementall : besides, it cannot be by vertue of Christes institution, where water is neither expresse nor included. So then, their best defence is to answer with the Pharisees, ^b We cannot tell. ^b Matt. 21, 23

Con. To conclude, let vs not seeke to be wiser then Christ, nor to mingle together more mysteries then we haue learned of him, as Paule saith of his own practise, ^c That which I receiued of the Lord, I haue deliuered vnto you. Neither prophet, nor Apostoll, nor Angell from heauen is to teach otherwise then Christ himselfe hath taught, as he charged his disciples, *Teach them to obserue all things whatsoeuer I haue commaunded you.* He hath supreme authority in the Church, his doctrine alone should be heard, as the father himselfe witnesseth from heauen, ^d This is my beloued sonne, in whom I haue delight, heare him. ^d Math. 17. 5

We are not to regard, what other before vs haue thought meete to doe, but what Christ did, who is before all other, and called himselfe the truth, ^e and not custome. Thus much of the third outward part of the Lordes Supper, to wit, the two signes of bread and wine. ^e Cyprian epist. 74

He, not any other, hath supreme authority, but none should be heard.

Chap. 6.

Of the fourth outward part of the Lords Supper.

THe last outward part remaineth, which are the communicantes : whose actions are outward, to take the bread and wine into their hands : then to eate the bread and drinke the wine to the nourishment of their bodies, ^b as is directly proved by the institution of this sacrament, where christ gaue the bread and cup into their hands, the Disciples receiued the one and the other, they did eate the bread and ^a all dranke of the cup. These being the necessary actions of euery receiuer, to take, to eate, to drinke : it beateth down many false doctrines of the Church of Rome, as their reservation, ostentation, eleuation, adoration, circumgestation, procession, and pryuate communion : it teacheth also many necessary truths to direct our knowledge and increase our obedience, which we will consider in order.

^a The 4 outward part are the communicantes. ^b Math. 26, 26

First of all, did Christ commaund his Disciples to eat and drink

con, Trid sess,
3. can. 5

4 Reu. 13, 8

6 Exod. 12, 10

7 Exod. 16, 19

8 Math. 28, 29

9 hosij confess
de eucharist.

cap. 39

drinke that he deliuered, and posted them not ouer to eate thereof when they were departed, neither willed them to defer their eating vntill afterward: then all keeping and reseruing of bread in boxes, pixes, and other vessels of the church for daies, weekes, and months, all shewing it to the people, & lifting it ouer the priests head, and going with it in procession, is vtterly vnlawfull. For, it is no sacrament vnlesse it be vsed according to Christs institution and comendement: but, to the institution it belongeth, as one the behalfe of the minister to take, to blesse, to poure out, and to distribute: so on the behalfe of the communicants to take, to eate, and to drinke, in them al, to shew thereby the Lords death, and to do it in remembrance of him: which cannot be performed, but by obseruing the whole action. For, how can they shew the Lords death, or do it in remembrance of christ, vnlesse they take and eate? And as the paschal lambe was not that passeouer, vnlesse it were killed and eaten: no more is the bread and wine a sacrament, except they be receiued and digested. The passeouer was the same in effect with the Lords supper, & who was the lambe slaine from the beginning of the world. Now god commaunded, that none of it should remaine vnto the morning, but the remnant should be consumed with fire. The like may be said of *Manna*, the same in substance with this sacrament: it was not to be kept & caried about, *Let no man reserue thereof til morning.* Besides, there is the same reason of the cup and of the bread: but they reserue not the wine, they carry it not about to shew the people: why then should they keepe the other part? Likewise, when christ said to his Apostles, *Go baptize the nations*: it was no baptisme by the confession of the aduersaries themselues, vnlesse there were some person baptized: so, when christ said *Take and eat*, there is no sacrament, vnlesse there be a receiuing and eating. For, as the one standeth in washing, so doth the other in eating and drinking, not in keeping and reseruing, not in carying in procession on a white horse, not in hanging it vp vnder a Canopy, nor in bearing it to the sicke with bell and candle. Christ rooke bread

bread and gaue it to his Disciples, saying, ¹ *Eate ye: he took* ¹ *Math. 26, 26*
the cup, and when he had given thanks he said, drinke ye all of this, ²⁷
do this in remembrance of me: as often as ye shall eate this bread ¹ *cor. xi, 26*
and drinke of this cup, ye shew the Lordes death till hee come. But,
they hang in it the pike, beare it in boxes, and carry it about,
in publike tryumphes, and in common calamities, when a
ny iudgement and war, plague, pestilence, and famine, and
like visitation is among them: then Iack in the boxe goeth
abroad in solemne ^k processions to be seene, which is the
way to increase, not to slack: to kindle, not to quench: to
prouoke, not to reuoke the iudgementes of God gone out
against them. Besides, they shew this sacrament to the sim-
ple people, to fall downe to it as to a God, they put it vpon
the breastes of the dead, and sometimes lay it in the graue
with them, I thinke to declare it to all the world, they wish
Christ dead, buried, and forgotten for euer, that the byshop
of Rome might with his shauelings rule and raigh as a God
vpon the earth. Can light and darkenesse, can heauen and
earth, fire and water, sweete and sower be more contrary,
then these vaine things, to the institution of Christ? *Who*
neuer said, keep it in vessels, hang it vnder Canopies, carry it
in processions, ¹ giue it to the dead, lay it vp in their tombes
bring it abroad in common iudgements: but take ye, eat ye,
¹ *origem. in Le*
¹ *uis. homil. 5*
¹ *drinke ye, and by receiving, eating, and drinking shew yee*
¹ *forth the Lordes death vntill hee come to iudgement to*
¹ *iudge the quicke and the dead. This Sacrament is an ho-*
¹ *ly feast, an heauenly banker, and therefore not to be hidden*
¹ *in a box, as a light put vnder a bushell, but to be set on the*
¹ *lords table for all his ghuefts to feede thereon.*

Againe, if the substance and essence of this sacrament stand vnder
in the lawful vse of eating and drinking: then al eleuation &
holding vp of the sacrament ouer the priests head, all ado-
ration, falling downe, honoring it with diuine worship, and
calling the sacrament ^m *their lord and God*, as it is destitute of ^m *Guil. alan. de*
all antiquity, so it is full of grosse and palpable idolatry. For *sacrific. anchar*
¹ *wheras it was accustomed, to hold vp the almes & offerings* ^{cap. 41 brito.}
¹ *moti. 26*

consecrated to God for the poore, thereby imitating the heave-offering of the *Jewes*, and stirring vp the people to the like charity and deuotion, degenerated to the lifting vp of the host and bread in the sacrament. So that, where Christ saith take ye, eate ye: these bread-worshippers haue changed it into, looke ye, gaze ye, worship ye, giuing his glory to dumbe and senselesse creatures. True it is, we confesse that the Sacramentes, as mysteries sanctified to an holy vse, as vessels of gods grace, and as instrumentes fitted to worke great things, are not to be contemned or refused, but to be receiued with due regard and to be vsed with all sobriety: yea we confesse that christ God & man is to be worshipped euery where: we honor his word, we reuerence his sacraments. Notwithstanding, we put a difference between God and the sacrament of God, the same honor is not due to the one that is due to other, and therefore we cannot adore the elemēts with diuine worship, for many reasons. First, because christ in the institution of his supper said, take, eate, drink: he said not, worship, fall down, bow the knees before the Sacra. and call vpon it in time of need. We heard before in the case of vnleuened bread, they appealed to the institutio of christ: why do they now fly from it, turning eating and drinking into worshipping and adoring? Wherefore, is it not a great iniquity and wickednes, to omit what christ commaundeth, and do what he commaundeth not? Secondly, God only is to be worshipped with diuine honor, as *Math. 4*, *Thou shalt worship the Lord thy God, and him only thou shalt serue*. And *Exod. 20*. *Thou shalt not bow down to them, nor worship them*. Now the sacrament is not christ, it is an institution of christ: it is not god, but an ordinance of God; for god is not visible, but the sacra. is visible, that al may know it, and see it with their eies: the sacrament is eaten, but God cannot be eaten and swallowed vp of vs, & whom the heauens and the heauens of heauens cannot contain or cōprehend. Thirdly, christ reproveth the *Samaritans*, because *They worshipped that they knew not*: but the Papistes know not the body of Christ to be contained vnder the accidentes of bread and Wine, for the scriptures haue not taught it, CHRIST hath not deliuered it, the

▪ The Sacra-
ment is not
to be adored.

• *Math. 4, 10*

1 king. 8, 27

Acts. 7, 48, 49

• *Ioh 4, 22*

Bread worshippers

Apostles haue not shewed it. Besides, they knew not the priests intent, whereon they say the essence of the Sacrament dependeth, so as if he had no purpose of consecration, they cannot deny themselues to be idolaters and bread-worshippers. Fourthly, the true worshippers must worship God in spirit and in truth, as Christ setteth downe, *Ioh. 4, 24*, that is, not according to our owne imaginations and diuises, but as God hath prescribed: but, to fall downe to the sacrament, is a bodily seruice, a new-forged worship, and an humane inuention. Fifthly, without faith no man can please God: but faith commeth by hearing, and hearing by the word of God, which yet they could neuer shew vnto vs: therefore, they can haue no assurance of pleasing God in their wil worship. Sixtly, if this sacrament be to be worshipped, then it is vnited personally to Christ, because adoration should not be due to Christ as man, except God and man in the vnion of person were one Christ: but there is no personall vnion betweene Christ and the sacrament of Christ: therefore not to be worshipped. Seuenthly, no man in his wits and right mind wil honor that with diuine worship, which himselfe may take in his hand, and eate with his mouth, and which may be deuoured by Mice, Rattes, dogs, Wormes, or other venime: for how shall that be adored as God, that cannot defend it selfe from the teeth of men and beastes? As *Isaiah* answered, *Will ye plead Baals cause? If he be God, let him plead for himselfe against him that hath cast downe his altar*. Lastly, seeing they adore Christ in the paxe, where the bread is; and in the chalyce wher the wine is, why do they not likewise worshipping him in the priest and in the faithfull people, and euery man in his brother, when they haue created and eaten him vp? The same Christ that was surely inclosed in the paxe, is by their doctrine, really contained in the body of priest and people, when they haue eaten and drunken their supposed sacrifice: Why then adore they not the flesh of christ, after that it is entred into the mouth of man, as well as in the golden boxe, or in the golden chalice? Nay, why may he not be adored in the

* Iohn. 4, 24

* Heb. xi, 6

* Iud 6, 31, 32

Vse. 3

^a Conc. triden
sess. 22, c. 1

^a In what
sense christis
supper, may
be called a
Sacrifice.

^b The fa-
thers of the
church living
among the
gentiles, cal-
led the sup-
per a sacrifice

bodies of mise and vermin by them, if it fall out that they
eate vp their God? Shall he be any where without honor?
Or wil they worship him wher they list, and ouerskip him
where they please? Howsoever therefore Christ is to be
worshipped, yet we must take heed we worship not a piece
of bread in stead of christ, which is most grosse and horri-
ble Idolatry. Moreover, if christ command the bread to
be eaten and the wine to be drunk then they are not to be
offered vp to God the father, as is vsually wont to be done
in the pageant of the Masse. This is a deep dungeo of inquir-
ty, and a monster of many heads, ^a turning the holy sacra-
ment into an vnbloody sacrifice for the quicke and the
dead, abolishing the fruite and remembrance of the death
of christ, disannulling his priesthood, giuing him to his fa-
ther, whereas the father hath giuen him to vs, and imagining
thereby to pay a price to god, which he should receiue as a
satisfaction for our sins. True it is, the Lords supper may af-
ter a sorte be called a sacrifice, not as the church of Rome
meaneth, ^a but bycause therein we offer vp praises & thank
giuings to god, for that sacrifice of atonement once made
vpon the crosse, which is most acceptable to god: and be-
cause such as come aright thereunto, offer vp themselues
wholly to god, a reasonable, holy, and liuing sacrifice; and
lastly, because thereby we cal to our remembrance ^b bloody
sacrifice of christ withal ^b circumstances therof, the shame
of the crosse, the darkenes of the heauen, the shaking of the
earth, the renting of the aire, the cleauing of the rocks, the re-
proches of the Iewes, the taunts of the soldiers, the opening
of the graues, & the conquering of the deuil. For the christi-
ans in former times, ^b percciuing that many both Iewes and
gentiles, refused to embrace the faith of christ, and to ioyne
themselues to the church, because they pretend the want of
sacrifices among them, (and nature engrafted in all nations
this principle, that we haue no free acesse to God, no true
peace to our selus, without a sacrifice) the fathers to win such
as were without, affirmed that the church had also a sacrifice
and thereupon entituled the sacrament of the supper with
the

the name of a sacrifice, & for the causes before remembered. See more
 But for a mortall man, whose breath is in his nostrils, to pre- in the end of
 sume in the prid of his hart, vnder the formes of bread and the booke,
 wine to offer vp christ the son of God in the sacrifice to his
 father, and to dare to desire the father fauourably to behold
 and accept his owne sonne, is idolatry, blasphemy, and hor-
 rible impiety, to be detested of all true hearted Christi-
 ans.

Touching the originall of d the word Masse, it seemeth
 to come from an ancient custome of the church, sending a- 4 The origi-
 way such as communicated not. For the deacon was ac- nall of the
 customed to bid them depart, that were nouices in the faith, word Masse.
 and such as by Church-discipline were remoued from the 5 polid. Virgil
 communion. This dimission of them was noted by the word de inuent. p-
 Missa, signifieng a sending away and licensing to depart: and rum lib. 5. cap.
 thus some of f the heathen vsed it. The name then being in 10
 it selfe not euill, is turned into an euill practise, and therefore f sucton. in
 as it is vsed and vnderstood of our aduersaries, we reiect caling. cap. 25
 both the name and thing it selfe, for these causes. First, no an- 1
 gell, no man, no creature is of that dignity and worthinesse,
 that he may offer vp and sacrifice the sonne of God: for the
 priest is aboue the sacrifice: they therefore that will be the
 priests to offer christ, aduance and lift vp themselues aboue
 christ. Secondly, if christ be really offered in the Masse, then 2.
 he is killed truly and indeed: for a reall sacrifice proueth a
 reall death, and when christ was sacrificed really, he dyed re-
 ally, as when the beasts were sacrificed, they wer killed. And
 Holcot one of the schoolemen saith, *If there had been a thousand
 hostes in a thousand places, at the same time that Christ did hang vp
 on the crosse, & christ had bene crucified in a thousand places. Where-
 fore, they that really sacrificed our Sauour Christ, did in
 that act really and wickedly kill him: so that the priestes of
 Baal, if they wil be sacrificers of Christ, must acknowledge
 themselues therein the reall muntherers of Christ.*

3. Thirdly, new sacrifices are not to bee instituted by men,
 without commaundement of god, as Moses teacheth. *Deut.*
 12. we must not do h what seemeth good in our owne eyes,
 but

8 Holcot in 4
 lib. sent. 2. 3

but take heede and heare all these words which he commaundeth vs. Now, Christ neuer saide, Sacrifice ye my bodie and blood to God. Fourthly, Christ tooke the bread and gaue it to his disciples, he did not offer it vp to God the father, he tooke the cup and bad them all drinke of it: he did not turne himselfe to God, and desire him then to accept the sacrifice of his body and blood. Fifthly, if the bread and Wine remaine in their former substance in the Lords supper: then bread and wine onely are offered, not the body and blood of Christ, but they remaine: for christ deliuered bread to his Disciples, and Paule teacheth that it is the bread which is broken, & that as often as the y^e shall eat this bread and drinke of this cup, they shew the Lords death: therefore their reall Sacrifice is reall idolatry. Sixtly, it appeareth in the institution of the Supper, that Christ consecrated the Bread apart, and the wine apart, and afterwarde deliuered them both apart, but the bodye of Christ was neuer sacrificed without the blood, nor the blood without the flesh: for Christ offered vpon the Altar of the crosse the sacrifice of his bodie and blood together, this is the cause that he saide, *Take ye, eat ye, drinke ye,* not take ye to offer and to Sacrifice.

7

Seuenthly, the Scripture teacheth vs one offering and Sacrifice for sin once performed and offered. Heb. 10. Wee

1st Heb. x, x, 12

are sanctified by the offering of Iesus Christ once made: and ver.

12. *This man after he had offered one sacrifice for sinnes, sitteth at the right hand of God.* And the Apostle 1 Tim. 2. *There is one*

mediator betweene God and man, the man Iesus Christ, who gaue

himselfe a ranfome for all men. So 1 Iohn 2. *If any man sinne, we*

haue an advocate with the father, Iesus Christ the righteous, and hee

is the propitiation for our sinnes. Likewise Heb. 9. *By his owne*

blood he entred in once into the holy place, and obtained eternall re-

1st Hebru. 9, 12

demption for us: not that he should offer himselfe often, as the high

Priest entered into the holy place euery yeare, with other blood (for

then must he haue often suffered since the foundation of the worlde)

but now in the end of the worlde hath he bene made manifest once to

put away sinne by the sacrifice of himselfe. We haue plentifull te-

Amo-

Simonies of this truth in this Epistle, as chap. 11. *Where remission of these things is, there is no more offering for sinne.* If then we haue remission by the sacrifice of Christ, all other sacrifices are superfluous and abrogat his al-sufficient sacrifice. So Rom. 6. *In that he died, he died for sinne once.* And 1. Pet. 3. *Christ also hath once suffered for sinnes, the just for the unjust.* If then this perfect offering were once onely to be offered, then he is not offered, neither can be offered againe in the Masse. And, if the onely oblation of Christ once offered by himselfe be sufficient: all other oblations and Sacrifices are vaine and superfluous. For how is that perfect, which is often repeated?

Eightly, to make a lawfull sacrifice, there is required necessarily a fit minister lawfully called of God, for no man taketh his honor to himselfe but he that is called of God, as was Aaron: so likewise Christ took not to himselfe this honour to be made the high-priest, but he that saide to him, *Thou art my sonne, this day I begat thee,* gaue it him. But Christ is the onely priest of the new testament, his priesthood is immortall and eternall, he liueth for euer therefore the Popish priesthood is a plant neuer planted by the heauenly father the true husbandman; and the popish priests were neuer called of God, to sacrifice the body and blood of Christ, he gaue vnto them no such authority, & therefore, in time shall be rooted vp. If they pretend the precept and planting of God, let them shew their commission that we may see it, and let them bring forth their charter that we may trie it, otherwise wee must take them for vsurpers, and counterfeit Officers in the cittie of God. Ninthlie, the Apostle teacheth, that without shedding of blood is no remission: But in the vnblodie Sacrifice of the Masse, there is not effusion of blood, he doth not suffer, he is not killed, he doth not shed his blood, he doth not die: therefore in the Masse is no remission of any sins.

Tenthly, if Christ be daily offered in the Masse, then hee doth daillie satisfie for sinne, for the end of his offering is to make satisfaction, as Romaines, 4. 25. *He was delivered*

to death for our sinnes, and is risen againe for our iustification. And Gal, 1, 4. He gave himselfe for our sinnes that he might deliuer vs from this present euill world; But he doth not make satisfaction, for our sinnes, no more then now he dieth and riseth again, for then Christ would not haue said, *It is finished*: nor the Apostle, *He entered once into the holy place*. Wherefore, no more sacrifice for sinne remaineth to be offered by such as iniuriouly vsurpe the priesthood of christ.

1 John 19. 30

Last of all, all true christians are Priestes to offer vp their bodies an acceptable sacrifice to God, which is their reasonable seruice of God, and to offer vp a broken contrite spirit, as 1 Pet, 3, 9. *Ye are a chosen generation, a royall priesthood and an holy nation*. And Reuel, 1. *He hath loved vs and washed vs from our sinnes in his blood, and made vs Kings and priestes vnto God his father*. These are the Priestes that now remaine, this is the priesthood which we professe. Whosoever maketh himselfe any priest of another order in the new testament, abrogateth and abolissheth the Priesthood of christ, being after the order *a* of Melchizedech, who was both king and priest.

1 Pet. 2, 9

a Hebr. 6. 20.
Psal. 110, 4

Now then, as they commit sacriledge against Christ, that presume to offer him vp an vnbloody sacrifice to God the father, to make peace and attonement betweene God and man: so they adde another iniquity as drunkenesse to thirst, making their oblation not onely profitable to take away the sinnes of the liuing, but auailable to cleanse *b* the sinnes of the deade, that are come to the ende of theyr daies.

b The Masse
is no propi-
tiatory sacri-
fice for the
dead.

Indeede we deny not, but the Masse may be beneficiall to the rabble of Friers and sacrificing Priestes that make it gainefull to themselues, who through their sale and merchandize of Masses, dwell stately, goe sumptuously, fare delicately, drinke wine in siluer and gold, abound in pleasures, and heape vp great aboundaunce of all riches: shall we not now say, the Masse is profitable? But other profit of the Masses, then these to the Masse-mungers, we know none. We know, we find, we feel them otherwise many

- ny waies pernicious in themselves, dishonourable to God, and hurtfull to the people. For first the Sacrament was instituted to no such end and purpose, as to helpe the deade, and to be a propitiation for their sinnes. For Christ sayde take and eat, this is my body : drinke ye, this is my blood : but the deade cannot take any thing offered vnto them : they can neither eate, nor drinke : wherefore, this supper being spirituall meat and nourishment for the soule, cannot auail the deade, who are neither fed nor nourished.
2. Secondly, it profiteth as much to be baptized for the dead, as to receiue the Supper of the Lorde for the deade : for both Sacraments were instituted of Christ, and there is the same respect of both. But it can doe no good to baptize one for another, the liuing for the dead, therefore the liuing, comming to receiue the Sacrament of the Supper, cannot releue the dead.
3. Thirdly, there is no forgiuenesse of sinnes after this life, *quoniam iuxta* we haue forgiuenes in this life or neuer. Whatsoever is bounde on earth, is bound in heauen. Heere is the time, heere is the place, heere is the occasion offered to worke, as the wiseman teacheth, Ec. 9. *All that thine hand shall find to do, do it with all thy power : for there is neither worke, nor iudgement, nor knowledge, nor wisdom in the graue whither thou goest.* And Heb. 3. *To day, if ye wil heare his voice, harden not your hearts.*
7. Wherefore then is a sacrifice offered for the dead, for whom there is no releefe, no redresse, no remission ? Fourthly, *is* 4. is vaine to offer for those that haue ended their daies, and are already come to the ende of their race, whose estate can neuer be changed.

² Iohn. 9. 4
& 11. 9. 10

The night commeth, when no man can worke, and Chapt. 11, Are there not twelue houres in the day ? if a man walke in the day, he stumbleth not, because he seeth the light of this world. If a man walke in the night, he stumbleth, because there is no light in him. And Paule, 2 Tim. 4. I haue fought a good fight, I haue finished my race, I haue kept the faith, from henceforth is laid up for me the crowne of righteousness.

But

m. But this is the state of all the dead, they are entred into iudgment, they are not subiect to any chang. Lastly, if the sacrifice of the Masse could wash away the sinnes of the dead, then the sacrifice of the Masse should surmount and exceede the sacrifice offered by christ himselfe vpon the Crosse. For this helpeth the liuing, it auaileth not the dead: and so we should haue other meanes to take away sinne then his oblation and there should be another propitiation for the sinnes of the world. And thus much of the popish idoll of the blasphemous masse.

Vic. 4

Against pri-
uate masses in
the church of
Rome.

Conc. Trid. ses.
22. cap. 5

of the church of Rome

Furthermore, did Christ deliuer his last Supper to all his Disciples that were present? Did none stand by, and gaze on while other receiued? Then heereby fall to the ground the priuate communions of the popish Church, where al is deuoured by the priest, nothing deliuered to the people. For whereas the ordinance of Christ and ancient order of the church was, for the minister and people to receiue the Sacrament together: among them the priest accompanied with his boy to make answer, receiue the sacrament himselfe alone, without distribution made to others, yea although the whole congregation be present and looke vpon him, whereby God is dishonoured, the communion is abolished, the people of God are thereby depriued and robbed of al comfort. How is this a feast which the priest prepareth

for himselfe, not for others: receiue by himselfe, not with his bretheren: he speaketh to himselfe, and not to the assembly: he vseth a strange tongue, and no man knoweth what he meaneth: the people is taught nothing, they vnderstand nothing, they heare nothing, they receiue nothing; and a few childish, apish, foolish, and vnseemely gestures excepted, they see nothing: they tast nothing, they partake nothing, neither comfort of heart, nor memory of Christ, nor benefit of his passion. But Christ in his last Supper, did not eate vp all alone, but after the Disciples hadde supped as

s Math. 26, 26

Matthew setteth it downe, he tooke bread and blessed. he brake and gaue it to them, saying, take ye, eate ye: neither did he drinke alone of the fruite of the vine, but taking the cup

cup he gaue thanks, and gaue to them all, saying, *Drink ye all of this*. So then, albeit a certain number of communicants are not limited and determined : yet Christ in these wordes
+ apoin:eth a company to be present, as appeareth by the number take ye, *eat ye, drinke ye all, deuide ye it among your selues, doe ye this in my remembrance, ye set forth the Lords death, when yee come together to eat, tarric ye one for another, as often as ye shal eat this bread.*

These words cannot be vnderstood of one perticular man, but necessarily import a greater number of men : nay, the Philosopher teacheth that the word (*all*) must be verified at the least ^h of the number of three, which is the least and ^h *Arist.li.1. de*
n. lowest number that would be admitted to this supper. Neither do we read that so soon as one was gained to the faith, that the Apostles administred this Sacrament to him, much lesse would they minister to themselves alone, when none were conuerred in a nation or cittie. *coel.cap.2*

2. Secondly, Christ expressly commandeth vs to doe as himselfe did, when he left this fare-well token and pledge of his loue to his Disciples, saying, *Do this in remembrance of me*. But he, after the wordes of consecration, did not
- offer a sacrifice to his father vnder shewes of bread and
- wine, but gaue the bread and cup to his Disciples, and left
- his owne example as a direction for vs to followe : so that
- the distribution and deliuerance of the signes is of the substance of the Sacrament, as well as the breaking of the
- bread or pouring out of the wine, and it is not lawfull in
- any sort to change the testament of Christ, or to corrupt
- the meaning of the testator. Thirdly, the Apostle teacheth 3.
how he receiued from the Lorde that which he deliuered to the churches, that the people should eat of this bread ^k *1 cor. xi, 23*
and drinke of this cup : ^k and proueth that the faithfull are made partakers of the Lords table, not by gazing or looking on while others eat, but by eating : not by standing still while others drinke, but by drinking. as *1 Cor. x. Wee that are* ¹ *many are one breade and one body, because we are all partakers of one bread.* Fourthly, the same Apostle reproo- 4.
ueth

ueth the *Corinthians*, which presumed to the Supper of the Lorde before others, and did not tarry for their brethren when they came together to be partakers of the sacrament,

^m 1 cor. xi. 20, as we see, 1 Cor, 11. *Euery man when they should eate, ^m taketh his owne supper afore, this is not to eat the Lords supper.* And after-
xxi

ward, *Wherefore my brethren, when ye come together to eate, tarry one for another.* Now because the *Corinthians* brake this order and ordinance, he chargeth them to come vnrue-
-rently, to receiue vnworthily, to eat and drink iudgment
- vnto themselues. Shall they then that are faithfull christi-
- ans, patiently beare the iniury done them by these sacrific-
- ing Masse-mungers, who neuer bid the Lordes ghestes, nor call them to his table, nor tarry for them till they come to this heavenly banquet, but like the priests of *Bell*, do eate and drinke vp all themselues.

5. Fiftly, the same Apostle willeth and warneth all persons which come to this communion, diligently to proue and
^m 1, cor. 11, 28 examine ⁿ themselues, and then to come to this supper, as we see, 1 cor. 12. *Let a man examine himselfe, and so let him eat*

of this bread and drinke of this cup: so that he would not haue ^m any excluded from receiuing, which haue tryed their hartes by examining, and are thereby rightly prepared to this
6- great worke. Lastly, the names giuen to this Sacrament, no-
ting the nature thereof, doe affoord vs a good considerati-

4- on to strike through the heart of this priuate Masse, being called sometimes the supper of the Lord, and sometimes a communion among our selues. If it be an holy supper and spirituall banquet, why are none bidden and called there-
- unto? If it be a communion, why doth the Priest vnchari-
- tably swallow all alone? whereby they make it a commu-
- 1-
note - nion, but without company: a supper, but without ghestes: 2-
3- meat, but without eating: drinke, but without drinking: 4-
5- a table, but without sitting downe: a participation, but 6-
without any that are partakers: a banquet, but without 7-
feeding thereat, the people departing as hungry and thir-
- sty as they came. Wherefore, as no man celebrated the
+ Paschever aright, or receiued profit thereby, but such as did
did

paschever.

did eat the flesh thereof: so can none come to the supper of the Lord as he ought, though he looke vpon others, except he eate of the bread and drinke of the cup, according to the commaundement of Christ, the author thereof. And thus much of the sole communions and priuate Masses, brought into the church against the example of Christ against the vse of the Apottles, and against the name and nature of the sacrament it selfe.

Hitherto we haue pulled downe the Heresies of the Church of Rome, and haue skaked in the dirt and dunghill of their deuises, the sauour whereof hath annoyed heauen and earth: now let us obserue out of this last outward part of the sacrament, how we are directed and instructed thereby to further our knowledge and obedience. Did Christ commaunde the faithfull of his family to eate and drinke that which he deliuereth without laying any furdur burthen or bondage vpon them? then we must vnderstand, ^{vse, 5} it is no precept of Christ to receiue the Lordes supper fasting before any other meats and drincks.

True it is, the people, whose zeale goeth beyond their knowledge, make a great scruple of conscience in this point to come fasting, which custome we do not condemn, ^{o It is not precept of Christ to receiue the Lords supper fasting. August. c. 118.} but commend, so it be without superstition in themselves, and iudging of others. But howsoeuer many make as great a matter to communicate fasting, as to come in faith: yet this is no necessary rule or commaundement binding the conscience to the obseruation thereof. For, the Word of God and institution of the sacrament are perfect directions to the church, teaching all matters of faith and obedience, yet they teach no such practise. And our blessed sauour teacheth his disciples what they should do, the Euangelists deliuer what they did, and among all their doctrine we find not this precept of fasting. Againe, Christ administered it not fasting, the Apostles receiued it not fasting: not that we are bounde to celebrate the supper at that time: but to shew that Christ would neuer haue chosen to do it after Supper, if that time had bin simply vnlawful.

Besides

Besides, the Apostle 1 cor. 11. reproouing the abuses crept into this Sacrament, and labouring to reduce it to the first institution, exhorteth the *Corinthians* to tarry one
 1 Cor. xi. 36 for another, and if any be hungry & that he cannot tarry, he must beforehand eate at home, that so he may better wait for the rest of the congregation. Now he would neuer haue giuen counsell and commandement, if it had bin vnlawfull or vngodly to take some little repast and short refreshing before, in regarde of the present infirmity and
 6 weakenes of the body. Lastly, he teacheth in another place,
 1 Rom. 14. 17 That the kingdome of heauen is not in meat nor drinke, but righteousness and peace, and ioy in the holy-ghost. To conclude, as hee willeth that he which eateth, despise not him that eateth not, and he which eateth not condemne not him that eateth : so must it be in this indifferent practise, he that can
 19 take it, let him take it : but let not him that receiueth fasting, iudge him that fasteth not : and let not him which fasteth not, condemne him that receiueth fasting, he standeth or falleth to his owne maister. Who art thou then that iudgeth an other mans seruant ? Let euery one be perswaded in his owne mind, and looke to the warrant of his own worke. Let vs follow those things which concerne peace, and wherewith one may edifie another. If any list to bee contentious, we haue no such custome, neither the churches of God. And thus much of the communicants of this sacrament, and likewise of the rest of the outward parts of the Lords supper.

Chap. 7

Of the words of consecration in the sacrament of the Lords supper.

1 Book. I. ca. 8 **A**Lthough we haue spoken before sufficiently of consecration, & what it is, and how it is wrought, to satisfie all such as are sober minded and simple Louers of the truth : yet because special points are heere to be obserued, and that the aduersaries turn the true consecration into a certaine

+taine magicall incantation, to worke a miraculous or rather a monstrous transubstantiation : it shall not be amisse to assure and handle this point againe, that therby the truth of God may be cleered, the ignorant instructed, the aduersaries satisfied, and consequently their mouthes stopped. *adversaries.* Consecration is ^b a change or conuerting of the outward elementes into another vse, by obseruing the whole institution of Christ, which giueth it his effect. We confesse a ^b consecration, what. turning and changing, not of one substance into another, not by abolishing of natures, not by close pronouncing of certaine wordes : but in the vse and in respect of vs, ^c and in regard of the promise of God. The water which floweth out of the rock in the wilderness, signified the same to the fathers, which the Wine representeth to vs in the supper. Notwithstanding, it was a common watering to the beaſts of the fildes, and to the people of God, the cattell dranke thereof as well as the people, and therefore there could be made no change therein but in respect of men, ^d to whom God gaue his gracious promise ; which teacheth vs to account of the outward signes otherwise then of common meats and common drinks. The stones hammered in the quarry, the timber hewed in the Forrest, the gold tryed in the furnace, were common stuff, before they were layd in the building of the Temple, ^e and so made holy and sanctified to God and man. The sayings and sentences of the heathenish poets were prophane, before they had passed through the pen of God, and were taken vp by the holy ghost. So wee teach of the bread and wine, before the institution of christ is vsed and obserued, they are common : but afterward they are holy. We confesse and deny not, but say plainly, there is a change in the sacramentes : the elementes which before were ordinary meates, now become spiritual in respect of the vse : before they serued only to feede the belly, now they serue to seale vp the nourishment of our soules.

The discussing of this question, ^s together with the foundation of this consecration and sanctification of the

The vse of the elements is changed: the substance is not changed.

^d Num. 20, x

^e Matt. 23, 16
^f 18. 17, 28

^s Two meases of consecration, to wit the word and prayer.

creatures, is taken out of 1 Tim. 4. 4. *Euery creature of God is good, and nothing ought to be refused, if it be receiued with thanksgiving: for it is sanctified^h by the word of God and prayer.* These

^h 1 Tim 4. 4, 5 are the two meanes, the word and prayer, whereby the elementes are changed, though not transubstantiated, yet they haue a dignity and preheminance, which they had not before, they are no^l more common bread, common Wine, common meate, but a Sacrament of Christes body, a warrant of Gods promises, an holy Mystery, and seale of the couenant between God and vs. The first meanes of this consecration, and setting apart of the creatures to our vse, is by the word of God. If we haue the euident and expresse word to warrant our vse of the creatures of God, we may vse them for our necessity and comfort: if we haue no word to beare out the practise, they are not sanctified vnto vs. The tree of knowledge of good and euil, was not sanctified vnto *Adam*, though it were good in it selfe (as
^k Gene. 1, 31 all ^k creatures are) because he had a word of commaundement not to eate of it, ^l *Of the tree of the knowledge of good and euil, thou shalt not eate of it, for in the day that thou eatest thereof, thou shalt dye the death.* After the fall and after the flood, all creatures were not sanctified, some were accounted ^m vnclane, all might not be eaten, all might not be offered: as vnder the law, ⁿ among the beastes, onely they were cleane that did chew the cud and diuide the hoofe: and among the fishes of the Sea, onely such as had skales and finnes were called cleane, the rest were vnclane vnto them, because the word did not allow but restraints the vse of them.

So likewise for this Sacrament of the Lords Supper, not euery creature is sanctified, not a lambe, not any flesh, not any fish, not oyle: but onely bread and Wine. These two are consecrated, all the rest are cancelled by the word. The second meanes, whereby the creatures are sanctified, is by prayer. For albeit that God by the coming of his sonne into the world hath sanctified all meates and drinckes, that
^o Rom. 14, 15 nothing of it selfe is vnclane, ^o but to him that counteth

it vncleane: yet something must necessarily be done on our partes, otherwise that which is holy, we may prophane: and that which is good, we may turne into euill: and therefore the apostle addeth praier, which is both a thanksgiving to the Lord that he hath sanctified and prepared them for vs, and likewise a petition that they may bee healthfull for vs, and we thankfull for them, whereby our foode, our apparell, and all the succours of this life are sanctified to his glory and our comfort.

These be the two meanes of consecration: if these or any of them be wanting, there can be no true consecration. If then in the time of the law they should haue eaten swines flesh, which indeed part the hoofe, but chew not the cud: they should haue sinned, because it was not sanctified: and therefore albeit they had prayed for a blessing all the day longe, and giuen thanks neuer so much, yet could it not make their practise lawfull, which the word of God had made vnlawfull. P Leuit. xi, 7

Or, if they had offered a cleane and holy sacrifice, and not made humble and earnest prayers to God to accept them and their oblations, it could not haue due effect, but the worde of God had bene hindred by their vnworthynesse. So, in the administration of the Lordes sacred Supper, we vse the word of God which warranteth vs to take the bread and Wine, out of this word wee alledge the promises of God to the true beleuer: and heerevnto wee ioyne prayers and thanksgiving, that God would accept vs and blesse vs in the participation of his owne ordinance. Thus, albeit we haue no forged transubstantiation, wee haue a true consecration: if the word of God and prayer of the church can worke it, which are the meanes left vnto vs for this purpose: if wee be in any way deceiued, it is the Scripture which hath deceiued vs. Ierem. 20, 7

It remaineth now, to marke the uses of this point for our farther instruction. If by vsing the whole institution of Christ according to his commaundment, we confesse a change

change and conuersion wrought in the vse of the signes:

2. then we are falsely charged and slandered, to haue no con-

3. secration. We pronounce the same wordes of consecrati-

4. on that christ pronounced: we obserue the same thinges
that christ obserued, and charged vs to do: we shew forth

plainly the death of Christ as if he were described in our

Gal. 3. 1 sight and among vs crucified: we speak openly in a known

tongue and the people vnderstand vs: we pray vnto God

to accept vs, and render him thanks for the worke of our

redemption: lastly, we take the outward elementes and

ioyne the word vnto them, and thus they are made to vs a
sacrament.

Nay, if to offer vp to God, our selues, our soules, our
bodies, our almes for the poore, our prayers and thank-
giuinges vnto God the father for our redemption, be an
oblation and a sacrifice: We haue both a Sacrament and

a sacrifice in our Churches, though we offer not vp Christs

body, to be a propitiatory sacrifice for the quicke and

dead, vnto his father. We offer vp as much as Christ

2. commaunded vs to offer: but that sacrifice was once

offered vp vpon the Crosse: he was the priest, hee was

the altar, he was the sacrifice, there is no other sacrifice

left to be offered for sinne: and he which presumeth to

offer him againe, is an enemy to the Crosse of Christ,

treadeth the sonne of God vnder his foote, counteth the

blood of the new Testament vnholly, and hath renoun-

ced saluation by Iesus Christ.

Now if we, cleauing precisely to the institution of

Christ, doe not consecrate: what may be thought of the

Popish priestes, who whisper their wordes closely, that

no man heareth: vse a strange tongue, that no man vn-

derstandeth: bring in pryuate Masses, whereat none

communicate: deliuer dry Communiones, wherein no

man drinketh: exhorde no man, speake to no man:

and if they doe consecrate, they consecrate onelye for

themselves, and not for others. Wherefore we detest the

opprobrious and blasphemous speeches of the prophane

papists,

we offer vp
as much as
christ coman-
ded vs

Of the sacrament of the Lords supper.

285

2 Sam. 16, 7
King. 18, 39

pistres, who in the spirit of *Sherai* and of *Rabshakeh*, rail
falsely, vilely, and slanderously against our communions,
affirming that they are no other then common bread and
wine, without grace, without vertue, without sanctifica-
on, bare signes of Christ absent, no better then our com-
mon breakfasts, dinners and suppers. Thus they speak base-
ly, proudly, and scornfully of our communions, but all the
world knoweth they speake yntreuely. We hold an effectu-
all consecration in both the sacramentes, though we deny
a reall conuerſion into the body and blood of Christ: the
water in baptisme is no more common water, it is not
void of a spirituall effect, it is not without grace and sanc-
tification. So the bread and wine are changed, not from
one substance into another, but from one vſe to another;
not in themſelues, but to vs: not in their owne nature, but
in their end; and thus they are not the ſame they were be-
fore.

Gal. 3, 27

Againe, are theſe ſignes ſanctified and conſecrated, that
are deliuered and receiued: then heereby wee learne, what
is to be thought of the remnants and leauings remaining
after the Lordes Supper. For who ſeeth not heereby, that
the bread and wine of the holy vſe and lawfull participati-
on appointed, are not a Sacrament? They differ nothing
from common bread and wine ſold in other places, and ta-
ken in our houſes. Therefore, among diuerſe, the remain-
der was accuſtomably vſed to be burned; among ſome
it was giuen to little children that were in the ſchools; a-
mong others, they did eate in the common aſſembly at
their feaſtes of loue: ſo that out of the ſacred vſe of the Sa-
crament they did eate it as common bread, they did drinke
it as common wine. We ſee in baptiſme, the water remain-
ing and not vſed, is no part of the Sacrament, but may be
applied to common vſes. So it is in the Lordes Supper (for
the Sacramentes of the new teſtament are alike and of the
ſame worthineſſe) no more is conſecrated then is receiued
and applied. This alſo is euident by the rock in the wal-
derneſſe; where the waters flowing from thence, repreſen-

Hofch. in
leuit. lib. 2, c. 8

Enagri. lib. 4
cap. 8

Niceph. lib. 17,
cap. 25

hieron. com.
1, 1, Cor. xi

Numb. 20, 2
1 cor. x, 4

• Matth. 3, 6

f John 3, 23

ted the blood of Christ to the Iudaistes that dranke thereof, not to the beastes and cattell that were watered by it. So much was consecrated water as they receiued, not all the rest. So when Iohn was baptized in *Iordan*, not all the Riuer, but all that which was applyed was sanctified. So when he was baptized in *Enon*, because there was much water there, not the whole streame was hallowed, but so much as he vsed. Wherefore, whatsoeuer remaineth after the celebration of the sacraments, may be applyed lawfully to common and ordinary vses.

Vsc. 3

Moreouer, if the sanctification of euery creature, whether in the sacraments or out of the sacramentes, be by the word and prayer, as appeareth by the Apostle: it teacheth a profitable instruction, namely, that no creature of God is to be receiued, no gift to be vsed, no blessing to be enioyed, tending to the health of the body, or comfort of the soule without this duty of prayer and thankesgiuing to the Lord.

+ Indeepe euery creature of God in it selfe is good, and euery gift is holy: yet if we partake them without praying the name of the giuer and creator, to vs they become vnholly, vncleane, and vnpure. Now, if this be needefull in vsing the common creatures and giiftes of God: much more is it necessary in receiuing these pledges and seales of feeding our soules to eternall life. Beholde heere, the cause that moued Christ when he had taken the bread, to giue thanks to his father: wherein he sheweth what belongeth to the duty of the minister and of the communicantes, to wit, that we ought to lift vp our hearts to God, to praise him for giuing his onely begotten Sonne to bee our redeemer, and humbly to pray vnto him that our vnworthynesse hinder not the effectuall working of his Sacramentes, but that through his goodnesse and mercy they may haue their full force in our heartes, for the pardoning of our sinnes, for the increase of his graces, for the confirming of our faith, for the quickning of our obedience, and for the preseruing of body and soule to eternall life. Thus wee blesse God when we praise him, and giue him the honour due vnto

his

Indeepe
of
Pauls
to
the
of
the
of

his name. We blesse the meates we eate, the drinckes we drinke, the thinges we receiue, as Paule saith, *8 The cup of blessing which wee blesse* : h when prayer is made to God, that they may be healthfull to vs, and we thankfull for them.

8 1 cori. x. 16
h *How the*
signes in the
Sacrament
are blessed

Lastly, if in the Sacrament there bee a consecration and separation of the outward elementes to so holy an end: it warneth vs to be careful to vse and receiue of-

Vsc. 4

tentimes this Sacrament of the Lordes Supper. For heere are not bare signes, bare tokens, bare figures without fruite and without grace: they are consecrated signes, and hallowed elements, effectually sealing vppe remission of sinnes.

i We ought
often to re-
ceiue the
lords supper.

And what is more plaine then that which the Apostle teacheth, *1 Cor. 11. As k often as ye shall eate of this bread, and drinke of this cup, ye shew the Lordes death till he come.*

1 1 cor. xi. 25
Luke. 22. 19

Thus the Lord Iesus speaketh, *Doe this, as oft as ye shall drinke it in remembrance of me.* And haue we not many wor-

thy and effectuell considerations, to moue such as profess the same doctrine, to resorte oftentimes to the same

i Reasons re-
ferred to moue
vs to frequēt
the Lo. table

Table of the Lorde? *It is the commaundement of Christ,* so that we ought to make some conscience of this duty, as of other commaundementes prescribed vnto vs. It is a commaundement of God *m Thou shalt not steale.* Few,

m Exo. 20. 13

but to make some conscience thereof, because it is Gods commaundement. So is this heere, often to come to the

Lordes Table: yet what little account is made heereof all the yeare long, euery one leeth, and the faithfull soule

n Gene. 14. 13

agreueth. The high God possessor of heauen and earth hath required and commaunded it: yet who regardeth? The

Lorde hath spoken, and yet who obeyeth? If a father should command a duty of his son, or a maister of his seruant, he

o Mal. 1. 6

could not patiently endure to be disobeyed: o and shal we not thinke that God will require his lawes at our hands? A-

gain, to his commaundement he hath annexed a promise, which maketh our sin and vnthankfulness the greater, if we

shew not our selues ready in yeelding to this duty. Besides, seeing this sacra is a speciall prop to stay vp our faith, and

bringeth

geth with it Christ and all his merits and heavenly treasures we are vnto enemies to our owne felues, to our owne souls, and to our owne saluation, if we neglect to great mercy offered vnto vs. Wherefore, it is not left free vnto vs, and

committed to our discretion to receiue or not receiue this were no lawfull liberty, but vnlawfull lycentiousnesse.

Heerein the faithfull find very great comfort, and an effectuall meanes to strengthen their faith. Even as the sicke man that feeleth his sickenes, and knoweth his own weaknes, shoulde haue a speciall care to looke to his stomacke, that therby he may receiue nourishment & gather strength:

so we are all spiritually diseased, assaulted of Satan, tempted of the flesh, ouercome often times of sin, and must seeke strength of faith from this heavenly nourishment. God of his compassion hath set vp his Sacrament, as a signe vpon an high hill, whence it may be scene farre and neere on euery side, to raise vp such as are fallen, to strengthen such as stand, to comfort such as are weak, and to call vnto him

such as run away from him, whereby hee gathereth them vnder his wings. It is as the brazen Serpent, that coming vnto it with a faith to be healed, we might liue and not perish. It is a banner displayed, that every christian

souldior should resort vnto it as vnto his owne comfortable Supper, to be had in often vse and continuall remembrance, to put vs in mind of his continuall mercy laid vp

for vs in the blood of Christ, and to ratifie and seale vp the same farre more liuely, then the bare word onely. When

the words of Christs institution are spoken, *This is my body which is broken for you: this is my blood which was shed for you:*

When these words I say, are reade vnto vs our of the scriptures, they confirme our faith: but much more when the

Sacrament is scene with our eyes, that we behold the bred broken, and looke vpon the wine poured out: but most of

all when we tast and handle, when we eate and drinke the outward signes. We see, when one maketh a bare promise to another, with wordes onely betwene themselves,

he beginneth to doubt (to whom the promise is made) of the

Num. 21.

6th brazen serpent.

abamers.

Supper

Math. 26. 26

28.

the performance thereof: if he adde an oath for confirmation, the promise is more assuredly ratified: but if he give his hande writing, and seale it to the party, the matter is made out of doubt. Thus we doe reason and helpe our faith. We haue the promises of God, wee haue the oath of God, we haue the wordes and writings of God, we haue the seales and Sacramentes of God, these are not reserved in the Lords keeping, but are put into our owne handes to see them, to keepe them, to vse them for our comfort and assurance. I speake after the manner of men, if wee haue a free promise from an honest man, penned fairely in writing, ratified vnder his owne hand and seale, and all giuen vnto vs to locke and lay vp, we doubt not of the possession.

Now, let vs consider the Lords doing, and see what hee hath done for vs: who is not as man, that he should lie, nor as the sonne of man that he should deceiue. God sent

Num. 23. 19

Gal. 4. 4

Heb. 4. 15

Math. 1. 22

his sonne into the world to take our nature vpon him, to be like vs, euen in his infirmities, hee named himselfe Iesus, that is, a Sauour, because he should saue his people from their finnes: after his death he sent his Apostles to preach the glad tidings of remission of finnes and euerlasting saluation: he ordained his last supper immediately before his death to testifie and assure them vnto vs, not onely by sounding them in our eares, but by beholding, tasting, smelling, feeling, and feeding to seale them in our hearts, and also daily to be repeated and ministred vnto vs. Seeing, then, we haue both his promises and oath, his worde and writings, his seales and Sacramentes in our keeping, what would we haue more? He would not make halfe so much ado in assuring his promises, if he loued vs not: he would not set such authentike seals to his deede and obligations, vnlesse he meant good earnest. His bare worde and naked promise is verie good paiement: but he respecteth our weakenes, whose mercifull kindnesse must not be neglected through our vnthankfulness. Thus much of consecration, and the vses thereof.

Chap. 8.

Of the first inward part of the Lords Supper.

^aWhat are
the inwarde
partes of the
Lo. Supper

^baugust. cont.
maximin. li. 3.

*inward
out partes*

^c The agree-
ment between
the outward
and inward
partes

Hitherto we haue spoken of the outward parts of this Sacrament, by doing whereof confirmation is performed: ^a now follow the inward parts to be considered.

^mFor in Sa. we must consider not what they be of themselves, but what ^b they signifie vnto vs, These inward partes are foure in number, to wit, the father, the spirit, the body & blood of christ, and the faithfull. All these haue a Sacramentall relation to the outwarde partes, and declare the inwarde truth of them. The actions of the minister, are notes of the actions of God the father: the word of institution is made effectuell by the holy spirit: the breade and wine are signes and scales, representing the bodye and blood of Christ: the outward actions of euery receiuer, do note out the inwarde actions and spirituall workes of the faithfull. Thus then the agreement answeareth aptly, and the proportion falleth fully betweene the parts, ^c As the Minister by the words of institution, offereth vnto the communicants the bread and wine to feed the reup on corporally and bodily: so GOD the Father, by the Spirit offereth and giuerh the body and blood of CHRIST, to the faithfull receiuers to feede vppon them spiritually.

Now then, let vs remember the sencible and externall actions of the Minister, that thereby we may consider the spirituall and inward actions of God the Father. And first of all, the taking of the bread and wine into his hands, and the consecrating or blessing of them by reapeating the promise, by prayers, and thanksgiuings, doth scale vp these holie actions of God the father, by which he from all eternity euen before the foundation of the world, did sepe- rate, elect, ordaine, chuse, and call his son to performe the office of a mediator between god and man: and when the fulnes of time came did send him into the worlde, to perform

forme that Office, whereunto he was appointed. This we see proued vnto vs in many places, as Iohn, 6. *Labour not for the meat which perissheth, but for the meat that endureth vnto euerlasting life, which the sonne of man shall giue vnto you: for him* ^{a Iohn 6, 29} *hath God the father sealed, that is, hath installed him into his office, to reconcile men vnto God, and to bring them to euerlasting life. And Ob. Iesus gaue himself, that he might deliuer vs from this present euill world,* ^{c according to the will of God} *when our father: so that whatsoeuer Christ did, he did it by the will and appoinment of his Father. According to the testimony of the Apostle, Heb, 5, Christ took not to himself this honor, to be made the high Priest,* ^{d but he that saide} *Hebru, 5, 3 vnto him, Thou art my sonne, this day I begat thee, gaue it him.* And as the father ordained him to that office, so in time he sent him, as the Euangelist witnesseth, ^e *The spirit of the L.* ^{f Luke, 4, 18} *is vpon me, because he hath annointed me, that I should preach the Gospell to the poore, bind up the broken hearted, preach liberty to the captiues, &c. So likewise 1 Iohn 4. Heerein is that loue, not that we loued God, but that he loued vs, and* ^h *sent his sonne to be a re-* ^{g Iohn 4, 10} *conciliation for our sinnes. And Gal. 4, When the fulnesse of time was come, God sent forth his sonne made of a woman, and made vnder the lawe, that hee might redeeme them that are vnder the lawe. Thus we see the inwarde actions of God the Father, answering to the outwarde actions of the Minister.*

Now, let vs come to the vses of this part. First of all, this sealing and sending of his sonne, serueth to confirme ^{vse. 1} and assure vs of our saluation in Christ. For seeing GOD hath anointed and appointed him into this office, our faith cannot faile, our confidence cannot fall, our hope cannot make ashamed, ⁱ seeing the loue of God is thus shed abroad ^{j Rom, 5, 5} in our harts through the Holyghost, ^k who beareth Wit- ^{l Rom, 8, 16} nes with our spirit, that we are the children of God, and by whom we ^m are sealed vnto the day of redemption. ^{n Eph. 4, 30} Againe, let vs seeke saluation no where else then in him alone, whome God the Father hath sealed, and set apart to that end. For euen as the body is nourished by no other

meats

^m Deut. 8, 3
ⁿ Math. 14, 4
ⁿ Ezek. 4, 13
^{Lenit.} 26, 26

meates and drinckes then by such as ^m God hath appointed to this purpose, ⁿ as a staffe to sustaine vs: so is the soule fed by no other meanes then God hath before ordained. The cause of our saluation is in the loue of God toward vs, which is notably represented by the taking & blessing of the outward elements. He might haue left vs to our selues, to work out our own destruction: but his mercy is greater then his iustice.

vsc. 3

Thirdly, by these outward actions of the minister, wee must seeke confirmation and strength of our faith, being assured that God the father tooke his sonne, and appointed him to these endes. We must not wander and gaze about, and thinke we haue nothing to do, but when we take and receiue the bread and the cup into our hands: we must in euery sacramentall rite consider the thinges signified, and ponder in our hearts the fitnesse and agreement betweene them both. So then, as we behold with our bodily eies the minister (representing the person of the father) taking, blessing, and separating the bread and wine to that bodily vse: so surely and certainly we must learne that God the father hath ordained and sent his onely begotten sonne, ^o in whom he is well pleased, to bee the mediator for the pardon of our sinnes. Hence we see the infinite loue of God toward vs: and let vs labor to comprehend ^p the length, bredth, height, and depth therof, that spared not ^q his owne sonne, but gaue him for vs all vnto the death: hence we see, that exceeding compassion of the sonne, that loued his enemies more then himselfe, and accounted not his owne life precious to himselfe: hence we see the gracious and glorious worke of our redemption, wherein the mercy and iustice of God ^r meete together, and kisse each other, teaching vs to take sweete delight and comfort in the meditation thereof day and night withal thanksgiuing: hence wee haue assurance of saluation and consolation in all troubles and tentations: hence we see the greatnesse of our owne sinnes that could not be pardoned, but by the death of the son of God, and therefore we must hate them with an vnfaigned hatred

^b Math. 17, 5
 & 3. xviij

^p Eph. 3. xviij
 xix.

^q Rom. 32.

^r Psal. 85, 10

the bread, his soule was tormented, his spirit was crushed, his hands and feet were pierced, he sweat drops of Water and blood, and cryed out aloud vpon the crosse, *My God my God why hast thou forsaken me.* Wherefore let these rights be rightly marked and obserued of vs for our comfort and consolation: Let vs, when we see the breade broken and wine poured out, meditat on the passion of christ howe hee was wounded and torne for our transgressions. Although not a bone of his body was broken in pieces, yet he was broken with afflictions, brused with sorrowes, and tormented with bitter anguish of his soule, by whose stripes we are healed, by whose condemnation we are iustified, by whose agonies we are comforted, by whose death we are quickned. Whosoever resteth in the outward works done before his eies, neuer attaineth to the subſtance of the sacrament. Thus much of the first inward part.

Chap. 9.

Of the second inward part of the Lords supper.

^a The second inward part of the Lords supper, is the holy spirit.

THe second inward part is the ^a holy spirit, who assureth vs of the truth of Gods promises. As we haue in the word of truth, the forgiuenes of sins, increaſe of faith, groweth in sanctification, a great measure of dying to sin, and a greater care to liue in newnes of life, promised vnto vs: so doth the spirit worke these things ^b in the hearts of all the faithful. This appeareth in many places. Rom. 8. *ye haue receiued the spirit of adoption*, whereby we cry *Abba father*: the same spirit beareth witnesse with our spirit, *that we are the children of God*. To one is giuen by the spirit, the word of wiſdome, and to another the word of knowledge, by the same spirit: to another is giuen faith, by the same spirit: all these thinges woorketh one and the selfe same spirit, distributing to euery man seuerally, as hee will. So then as wee are weake in faith and slowe to beleue: so we haue the spirit giuen vnto vs to helpe our infirmities and

^b Rom. 8, 15
Galat. 3, 2, 5

and to open our heartes to receiue the promises. This truth being cleared, the vses offer themselves to be considered. And first of all, inasmuch as the spirite worketh these things in the harts of all the faithfull, from hence we gather, that such as neuer finde any chaunge or renewing of the mind, or reformation of life after the receiuing of the Sacramentes, may iustly suspect themselves, whether euer they had faith or nor, and whether ever they repented or not: and therefore ought to vse the means to come by faith and repentance. For, the worke of the spirit accompanieth the outward worke in the elect of God, as also we see in the hearing of faith preached, hee must open the hart that is closed vppe, before wee can receiue with meekenes the worde that is grafted in vs which is able to saue our soules. vse. 1.
1am. 1, 31

Indeed, euery person present may heare the wordes of institution, may see the Wine poured out, may eate of that bread and drinke of that cuppe, as they may also hear the sound of the voice that commeth vnto them: but the whole force, effect, and power resteth onely in the Spirite of G O D, sealinge vppe the truth and substance of those things in the harts of all the children of God.

Againe seeing these things are dorie and performed by the working of the spirit: they are confuted and couinced, that thinke they cannot be made partakers of the bodye and blood of Christ, and be vnited to his flesh, vnlesse his body be shut vp vnder the accidentes of bread and shewes of wine, and so his flesh be giuen vnto vs carnally, that we may eate him with our mouthes, and conuey him into our stomackes. But we see heere, the Holy-ghost is the bonde of this vnion, hee worketh in vs faith, which pierceth the heauens, and layeth hold on Christ. It is saide of Abraham the Father of the faithfull, that ^d he reioiced to see the day of Christ, he sawe it and was gladde. For as we cannot see ^d John 8, 56 him with our bodily eyes, nor hear him with our bodily ears nor touch him with our bodily hands, no more can we tast

or eat him with our bodily mouths. By the hand of faith, we reach and apply him: by the mouth of faith we receiue and eate him. Let vs beleeue in Christ, and we : haue ea-

aug. tract. in ten Christ : let vs not prepare our teeth and our belly, but
Iohn 26. & 27 a liuely faith working by loue. Wherefore, albeit the hu-

mane nature of Christ goe not out of the highest heauens : yet we that liue vpon the earth are partakers of his bodye contained in the heauens, and his flesh and blood are communicated to vs as truely and effectually, as if he were there on the present with vs. If any say, How can this bee ?

Obiection

Answer.

can that which is absent from vs, be present with vs? can heauen be in earth, or earth bee in heauen? Heerevnto I may molte iustlye aunswere, although this bee a great

mystery and marueilous in our eyes, yet we must confesse and consider, that the Holy-ghost is the author of this v-

nion, and as it were the conduit-pipe of this coniunction, who by his diuine power ioyneth together things that are

I Ioh. 17, 20 seuered in place, and begetteth faith in vs, which is the instrument and hande, whereby we receiue and applye

Christ with all his gifts vnto our selues, as *Iohn. 17. Father, I pray thee for such as shall beleeue in mee, that they may be one, as thou O father art in me, and I in thee, that they also may be one in vs.* Heereunto commeth the saying of Paule, *Ephes. 3.*

Christ dwelleth in our hearts by faith. Likewise Act, 13. By him every one that beleeueth, is justified, that is, absolved and discharged,

And Iohn 3. so many as beleeue in him, shall not perishe, but haue everlasting life. Thus we see our fellowship with christ, is from the spirit, and by our faith. The spirit is the princi-

pall worker : faith is the meanes and the instrument. Nei-

ther must this coniunction seem vnto vs impossible, through the great distance and distinction of place. We see the sun daily with our eyes, which though it be situate in the hea-

uens, and seperated from vs in place, communicateth his effect and power vnto vs, that dwell vpon the earth, neither doe we maruell thereat, and yet is the sunne but a creature subiect vnto vs, and distributed to all the people vnder the whole heauen to serue their vse. Shall not Christ then

that god the father accom-
plish this coniunction by his
power: 2. 01

peck

Deut. 4, 192

then the sonne of righteousnesse make vs truly partakers of his flesh by the vnsearchable power of his spirit, and the supernaturall gift of a lively faith, who can as easily ioyne together things farre off, as those that are nigh? Are not the faithfull, leuered in place, and scattered through the world, ioyned as neerely together as the members are, to become one body whereof Christ is the head? As the Apostle teacheth, *That which we haue seene & heard, declare we vnto you, that ye may also haue fellowship with vs, and that our fellowship also may be with the father & with his son Iesus Christ.* We see this likewise lively laid out before vs in the estate of marriage, though the husband and wife be sundred for a time and separated one farre from another, yet the band of matrimony doth so ioyne and vnite them, that the wife is one flesh with her husband, albeit he be a thousand miles distant from her: so is it betwene Christ and the faithfull, he loued the church and gaue himselfe for it, and they are members of his body, of his flesh, and of his bones, which coupling and combining together with Christ is wrought (as we haue shewed) by the spirit, principally, by faith instrumentally, by both most effectually. [We need not therefore any carnall and bodily presence of Christ to ioyne vs to him, seeing it is truly and certainly performed by these meanes, whereby we grow to a perfect man in him.] For, as the Sunne is more comfortable to the world by his refreshing beames and sweete influence being absent, then if his naturall body and compasse lay vpon the earth: so the flesh of christ being in the glory of his father, much more comforteth and refresheth our soules and bodies by his heauenly grace and spirituall influence, then if he were present fleshly before our eyes. And as the Sunne, not descending from heauen nor leaving his place, is notwithstanding present with vs in our chambers, in our houses, in our hands, and in our bosomes: so christ being in the highest heauens, not comming downe, nor forsaking his glorious habitation, yet neuertheless is present with vs in our congregations, in our heartes, in our prayers, in our meditations,

1 John 5, 3

1 John 5, 3

Math. 28, 20

Y

and

and in the sacraments. But of this we shal haue occasion to speake more in the chapter following, and we haue already spoken of it in the former bookes.

Chap. 10.

Of the third inward part of the Lords Supper.

* The third inward part of the Lords Supper, is the body and blood of Christ.

THe third inward part is a the body and blood of christ, that is, the body of our Lord deliuered vnto death for vs, and his blood shed for the remission of sinnes, and consequently whole christ. This is the chiefeft part of this sacrament. For the bodie and blood of Christ are thus made and separated to be the liuelie meat of our soules, and haue that force and efficacy of feeding in our soules, which bread and wine haue in our bodies. This is the cause why

^b Christ often calleth himselfe the bread of life, Ioh. 6. *I am that bread of life: this is that bread of life which commeth down from heauen, that he which eateth of it shold not dye; I am that lining bread, if any man eate of this bread, he shall live for euer.* Thus euery receiuer is giuen to vnderstand, that as God doth blesse the bread and Wine in his Supper, to preserve, strengthen, and comfort the body of the receiuer: so Christ apprehended and receiued by faith doth nourish vs, and preserueth body and soule vnto eternall life. Hee died in the flesh, that he might quicken vs: and he poured out his blood, that hee might cleanse vs from our sinnes. Wherefore, whensoever as the Lordes ghests we see the bread on the Lordes table, we must set our mindes on the body of Christ: when we behold the cup of the Lord, we must thinke vpon the blood of christ: when we looke vpon the bread broken, and the Wine poured out, we must consider how the body of christ was pierced, punished, crushed, crucified, torne, tormented, and his blood poured out for our sakes: when we feele, that by bread our bodies are nourished and strengthened, and by the wine our vitall spirits are comforted and refreshed, we beleue that by the body of Christ deliuered to death for vs, we are sed to euerlasting life, and that by his blood poured out vpon the crosse

^c How the sacramentall rites do serue to strengthe our faith.

quishing power

croffe, our consciences are satisfied, and we see his quick-
ning power, which doth confirme vs in our communion
with him. Thus is this part of the supper spiritually to be
applied: thus are the bread and wine made a sacrament to
vs, and not bare signes: thus the memorall of christ's death
is repeated, which albeit it were once finished on the croffe,
and now his passion is past long ago: yet to the faithfull in
regard of the force, it is still fresh and alwaies present. Now,
it is not without cause and good consideration, that Christ
would haue the bread first deliuered as a signe of his body,
and then afterward the wine as a signe of his blood, seue-
rally and apart administered, because his body and blood
are not represented to vs, as his humanity now dwelleth
glorious in the heauens, but as he was offered vp a sacrifice
on the croffe, his blood being shed out of his body. For to
the end it may be nourishment to vs, it must be crucified.
S. For, as corne of it selfe is not fit foode for vs, vntill it be
threshed, winnowed, ground and baked for vs: so is it our
thing christ, he must suffer, be crucified, and dy, that we
may liue by him, and reigne with him.

This is the truth which in this point is to be considered. Vse. 1

Now let vs lay open the uses which of vs are to be learned.

Is christ the inward part of the Lordes Supper represented

by the bread and wine, offered to all, but receiued onely of

such as are faithfull: then his body is not inclosed in the

bread or in the accidents of bread, nor his blood included

in the wine or vnder the shewes of wine: he is not per-

sonally, locally, carnally, corporally, naturally, really, sub-

stantially, and sensually present in the Sacrament. The

question is not, whether the wordes of christ be true, for

they are knowen, confessed, and beleeued, so that as he is

the truth, so all his wordes are wordes of truth: neither is

the question, whether the Sacrament be a bare signe or

bare figure; we say Christ is truly represented, sealed, and

exhibited: neither is the question whether God be omni-

potent and almighty, this is a part of our faith and an Ar-

ticle of christian beleefe: neither is the question simply

of

Against the
real presence

The true
state of the
question set
downe.

of the presence of Christ, whether he be truly and undoubtedly present in the Sacrament of his last supper, we acknowledge and receive as much; But the whole question is of the meaning and understanding of the words of institution, and of the manner of his presence. Wee confesse and teach the people committed vnto vs, that Christ's body and blood are truly, verily, and indeede given vnto vs, that we truly eat and drinke them, that we are releued and liue by them, that we are made one of his bone, that Christ dwelleth in vs, and we in him: yet we say not, that the substance of bread and wine is abolished, or that Christ's body descendeth from heauen, or is grossie and corporally present in the sacrament: we are taught to lift vp our hearts to heauen, & where Christ sitteth at the right hand of God the father, and there to feede vpon him. But heere is the state of the question and controuersie betweene vs. The church of Rome teacheth, that after the wordes of consecration the bread and wine are abolished, and the body and blood of Christ come in place, so that they make them corporally present, not onely in the sacrament to bee eaten with the mouth but in the pize, in the Masse, and in their solemne processions where is neither eating nor drinking. Yet Berengarius in his recantation was taught to saie, and forced to subscribe, that *Christ is in the sacrament sensible (or sensually) is touched with the fingers, diuided, broken, & rent with the teeth*, and not onely the accidents. More ouer, they make it to be eaten, not onely of euill men, but of beasts, and to fill vp the measure of blasphemy, to be cast out into the draughts, as some of them haue taught and affirmed. Thus then the difference standeth betweene vs, they hold that Christ's body and blood are carnally eaten of wicked men without faith of brute Beastes without reason: but wee denie, that CHRIST is thus present in the Sacrament, for his body cannot bee vnder so little a quantity of bread and Wine: besides it is impie to auouch that the person of CHRIST or his bodye and blood can bee truly receiued of Dogges, Swine, and Mises.

† confest. Gal
lic. art. 37.
confel. Ang-
glic. art. 12
Cal instit. lib
4. cap. 17

† Col. 3, 1, 2, 3

† conc. Trid.
sess 13, cap. 1

† De con dist
2 ego Bereng

m.

excep

†

2

Differ

note

2. r

through

be

be chewed with the teeth, swallowed downe the throat, digested in the stomacke, and be cast out into vncleane places. This we deny, this we doe not beleue, this wee abhorre and detest from the bottom of our hearts. What is it then we teach and professe? We deny that the body and blood of Christ are carnally contained vnder the shews and shadowes of bread and wine: we deny them to be eaten and drunken of wicked men or vnreasonable creatures; we deny that they are truly and properly both in heauen and on the earth, in pixes, and on the altars. These are k meate for the mind, not for the mouth: for faith, not for the reeth: for our beleefe, not for the belly.

*not in the flesh
of doctrine & possession*

*3. y^e had a blood of
Christ
aug. tract. 25
in Iohan*

1. This carnall eating of Christ is confuted and conuinc-
ced by many reasons. First, Christ sate downe at the Ta-
ble and the Disciples with him, afterward he tooke bread,
gaue thanks, brake it, gaue it, and said. *This is my body:*
likewise he tooke and gaue the cup, and sayd, *Drinke ye*
all of this: whereby we see, when the Apostles receiued in
the Sacrament, Christ sate at the table with his true body:
- but the body which they tooke, sate not at the table;
- therefore they tooke the signe of his body. Likewise, the
- blood which they receiued was not in the body which
- sate at the table, therefore it vvas not properly Christes
- blood, vvhich was not as yet really and actually shed. The
same body could not sit at the table, & not sit at the table:
the same body could not be in their handes, and out of
their handes: the blood of Christ could not be out of his
veines in the cup, and in his vines within his body: hee
could not sit visible at the table, and bee inuisible in the
mouthes and bellies of the Disciples. Wherefore the reall
presence bringeth with it real contradictions which cannot
stand together.

*1 Sundry rea-
sons rendred
to refel the
real presence*

2^m Luk. 22, 19

3^m blood

4^m

Contr.

2. Secondly, the end of the Lords supper is, to call his death
to a continuall remembrance, as *Luk. 22. Do this in remem-*
brance of me: and the Apostle, *1 Cor. 11. Ye shew the Lords*
death vntill he come. Now to what end should we neede the
remembrance of Christ, if he were corporally present in
the

2^m Luk. 22, 19

reason

the sacrament, if he were taken in the hands, if he were holden in the mouth, if he were eaten with the teeth? And to what purpose should we shew the Lordes death till he come, if he come diuinely and be present bodily in the sacrament. Besides, the wisest among the Phylosophers teach vs that sense is of thinges present, but remembrance is of such thinges as are absent: as hope is of such thinges as are to come, not seene, & and this the Apostle teacheth.

• arift lib de memoria.

• Rom. 8. 24.

Thirdly, Christ receiued a true body withall the naturall properties of an humane body, like to vs in all thinges sinne & onely excepted, and is therefore called the sonne of David, the sonne of Mary, the sonne of man, our brother partaker of flesh and blood, hee is said to haue taken vpon him the seede of Abraham, and not the Angels nature: to be visible Luk. 24. 39. Behold my hands and my feete for it is I my selfe, handle me and see, for a spirit hath not flesh and bones, as ye see me haue. For if he may be in many places together, in some place visible, and in some inuisible: in some to be handled, in others not to be handled, hee can haue no true body of a true man. And if this were not a strong reason, It is not felt and seene, therefore no humane body: the Disciples might haue answered vnto Christ, why doest thou bid vs behold thy hands, and see thy feete, and handle thy body, and thereby to try thy humanity, seeing thou hast a body which cannot be seene, touched, or handled?

Fourthly, christ hath left the earth with his bodily presence, and is ascended vp into heauen, farre aboue all principalities and powers, and is sit downe on the right hand of his father, as Act. 1. While they beheld, he was taken vp. And Mar. 16. After the Lord had spoken vnto them, he was receiued into heauen, and sat at the right hand of God. So Act. 3. Whom the heauens must containe, vntil the tyme that all thinges are restored. Likewise Phil. 3. Our conuersation is in heauen from whence we looke for a savior. And again, Luk, 24. As he blessed them, he departed from them, and was carried vp into heauen. So Ioh. 12. 8.

The

• act. 1. 9. & 3

22

• 19.

• 21.

• 51.

The poor alwaies ye have with you, but me ye shall not have alwaies. I am come out from the father, and came into the world: againe I leave the world and goe to my father. If these things be true,

that Christ is departed from vs, if he be no longer among vs, if he be taken vp into heauen, if he must be contained there vntill the restoring of all thinges, if we must looke for a sauour from heauen to change our vile bodies, if hee be carried vp to his father and haue left the world: then he is not now present with vs, his body is not in euery altar, he doth not lurke and lie vnder the shewes of bread and wine.

For, to be departed from vs, and not to be departed from vs; to be contained in heauen, and not to be contained in heauen; to leaue the world, and yet to remaine in the world; to sit at the right hand of God, and to lie hid vnder euery altar, cannot stand together any more, then to be a man and no man, to be christ and not christ, to be a sauour and no sauour, to be God and not God.

Catechism.
Trident. in
exposit. Sim.
bo. apollol.

ergo,

contraria,

Fifthly, christ reproveth the caparnaits, because they thought his body was to be eaten in fleshly manner with the mouth of the body, and should descend into the stomck, which is the way that all other meates do passe: when they heard him preach of eating his flesh and drinking his blood, they saide, "This is an hard saying, who can beare it?" They murmured and departed from him, because they thought they must eat him with the mouth and teeth, chew him, and swallow him vp. But christ expoundeth himselfe, and declareth that he ment not carnally, but spiritually. It is the spirit that quickneth, the flesh profiteth nothing: the words that I speake vnto you are spirit and life, that is, the flesh of Christ thus eaten, thus chewed, thus digested bodily, carnally, and grossly, cannot profit: but truly and spiritually taken it is meat in deede.

gymat. 11. 23. 24.

Ioh. 6. 60, 63

Ioh. 6. 63.

Now, to shew what it is to eate spiritually, and to pull off the garment of this similitude that the truth may more plainely appeare, by spirituall eating we do not vnderstand, that which is fained, standing in a conceit, opinion, or imagination; neither that the body & blood of christ

What it is
to eate the
body of
christ spiritu-
ally.

are

are turned into a spirit, but we meane by spirituall eating
 such a communion & participation of christ, as is wrought
 by the powerfull working of the Holi-ghoast, inasmuch
 also as it is attained by faith onelie, and pertaineth to a spi-
 rituall and eternall life. And howsoever the benefit of this
 conjunction reach vnto the body, which thereby is morti-
 fied, and sanctified, and afterward shall be glorified: yet
 this fruition of christ is not called corporall but spirituall,
 because this food doth not pertaine to the maintaining of
 this present life, but it is referred to the life which is eter-
 nall. Now, this life euerlasting is called spirituall, albeit
 the bodies themselues shall bee partakers thereof, which
 therefore by the Apostle are called spirituall bodies.
 Thus then standeth the comparison, as there is a present
 life that is bodily, so there is another life to be thought
 vpon which is spirituall and eternall: as we are borne to
 this present life, so are we borne againe to life eternall: as
 this bodily life is sustained by bodily meat and drinke, so
 Christ with al his merits and mercies is the food of the spi-
 rituall life: as the bodye hath his mouth, whereby the
 meat and drinke is receiued, and so passeth into the bodye
 by bodily feeding: so the soule hath her mouth, namely,
 faith which apprehendeth the most holy nourishment of
 the body and blood of christ: and lastly as the meat by a
 naturall force is concocted and digested, that it may passe
 and disperse it self into the whole body, so the efficacy of
 the spirit beginning faith in vs, doeth so powerfully and
 mightily worke in our soules, that it quickneth vs thogh
 christ, so whom we are nearely vnited. Thus we see, wee
 haue no carnall communion with christ, nor bodily eating
 of christ. Wherefore, let the capernaiteall papists, or pop-
 pish capernaies, prepare their faith, not their teeth, their
 Soules, not their bellies, to eat the flesh of christ, and drink
 his blood. And if they be ashamed of the name of the Ca-
 pernaies, let them also be ashamed of the error of the ca-
 pernaies: but if they cleane to their error, they must bee
 content to borrowe their name, for the name and opinion
 must go together.

Sutly,

from attained?

b 1 cor. xv. 44
 c Sadeel, de
 spirit. mand.
 cap. 1.

Compari-

*Compariso
 between the
 bodily & spi-
 ritual eating.

faith by mouth
 of 2

no carnall commu-
 nion with christ

Joh. 6. 24. 59.

name & opinion
 must go together

Sixtly, Christ exhorteth the people to beware of false Prophets, that come in Sheepes cloathes, = but indeede haue Wolues harts, saying, *If any shall say vnto you, Lo, heere is Christ, or there, & beleue it not: behold he is in the desert, go not forth: behold he is in the secret places, beleue it not.* And the Apostle Paule exhorteth, Col. 3, *To seekethose things that are above, where christ sitteth at the right hand of God.* But if Christ lurke and ly hid vnder the accidents of breade and Wine, then we might beleue such as say, Loe, heere is Christ, there is Christ, he might be pointed out with the finger on euery altar, and so often as the Priest listeth vp his idoll, he might say to the people, behold heere is Christ whom we haue newly made, looke vpon him whom we haue newly fashioned.

• Math. 7, 21

• Matt. 24, 23

• mark. 13. 21.

• Ro. 1.

• Luke 17. 23.

Seuenthy, the fathers vnder the lawe, did eat the same spirituall meate and drinke the same spirituall drinke that the Corinthians and other Christians did, though they had differing signes, they had the same christ. But they did not eate the flesh of Christ and drinke his bloode, bodily, for as yet he was not come in the flesh, therefore he is not present in his naturall body in our Sacramentes. This Paule setteth downe 1 cor. 10. *They did all eat the same spirituall meate, they did all drinke the same spiritual drinke: for they dranke of that spiritual rocke that followed them, and that rocke was christ.* Where the Apostles purpose is to proue, that the Israelites were not inferiour to the Corinthians, in respect of the Sacramentes of Gods fauour, and therefore had no more to boast of, then the Israelites had: whereuppon he saith, they had the same drinke, the same Christ. Now if they did not eat the same in substance which the corinthians did eate, then the Israelites were farre inferior to them touching their Sacramentes, and so the Apostles reason should be of no force.

7.

• 1 cor. 12, 2

• Aug. tom. 6

tract. in Ioh.

26. & in psal.

77.

Gratian can.

inquit. 80.

Eightly, Christ is in such sort in heauen in his humanity, as that he is not on the earth with his bodie, and consequently not in the Sacrament, as we see, Math. 9. Can the children of the bride-chamber mourne, as long as the bride-groome

• Math. 9, 19

• Iohn 13, 33

is with them? but the daies will come, when the bridegroom shall be taken from them, and then they shall fast. But if he were remaining on the earth and contained in the pize, the bridegroom could not, nor would not be taken away. And the same Euangelist, chap. 26. saith. *Ye haue the poore alwaies with you, but me ye shal not haue alwaies.* Likewise Iohn, 13. *When Iesus knew that his houre was come, that he should depart out of this world vnto the father, hee riseth from supper, and chap. 14. I goe to prepare a place for you, but I wil come againe: if I go away to prepare a place for you, I will receiue you vnto my selfe, thus where I am, there may ye be also: and versc. 28 ye haue heard how I said vnto you, I go awaie and will come vnto you.* And chap. 17. *Now I am no more in the world, but these are in the world, and I come to thee.* Againc act. 1. *ye men of Galile, why stand ye gazing into heauen? this Iesus which is taken vp from you into heauen, shal so come as ye haue seene him go into heauen.* If then, Christ according to his humane nature be not on earth, how can his true body be on euerie altar? how can they eat him with their teeth? how can they swallow him downe their throat?

Acts, 1 xi

9-

1 Matt. 26, 26

the bodie of christ

m-

amph

John 6, 50

5. 51.

2

Ninthlie, such an eating and drinking of the bodie and blood of christ must be holden as is profitable and comfortable to the receiuers: for nothing is more auaileable and fruitfull then these, being rightlie receiued, hauinge thereby remission of sinnes assured, and eternall glory sealed vp vnto vs. But no fruite to our faith can come vnto vs by this kind of bodilie eating the bodie, carnall drinking the blood of christ: for wicked men haue as great a portion in this as the godly. Nay, by their owne doctrine, it may be eaten of birds, of beasts, of Mice, of Dogs, of hogs, of vermine: to whom no profit, no comfort, no benefit can come: whereas God woulde haue the flesh of the sonne of man to be eaten of those, to whom it shalbe auaileable to life and saluation. *I am the living bread, which came downe from heauen, if any man eat of this bread, he shall live for ever: and the bread that I will giue is my flesh, which I wil giue for the life of the world.* Tenthly nothing can be more grosse, barbarous, or inhumane, then to deuour mans flesh, and to drinke mans blood.

blood. What doth more transforme men into savage and
cruell beasts? Nay worse then beastes, which deuour not
their owne kind? what is more contrarie to the purenes &
holines of Gods law? then this? *The words of the Lord are*

nothing
Psal. 119, 6
& 19, 9

*pure words, as the siluer tryed in a furnace of earth fined seven fold.
The feare of the Lord is clean: the law of God is spirituall, holy, iust,
and good. And the gospell bringeth saluation to all degrees,
and teacheth vs, that we should deny all vngodlines, and worldly
lustes, and that we should liue soberly, righteously, and godly in this
present world. But what can be more repugnant to godlines,
sobernes, and righteousnes, then to teare with the teeth o
a iawes mans flesh, and to drinke his blood, from which*

Cyrianos,

*the Capernaits abhorred? what more crosseth the Religion
of Christ, the law of god, and the light of nature, then ma
to deuour man, and the bowels of one to be in the bowels
of another? And are not their stomackes strong to digest
this meat? did not god in the law command? to abstain fro
eating the blood of beasts and from strangled? did not the
Apostles for a time renue it among the christians, in respec
of the weaknes of the Iews, becaule. Moses was read in their
synagoge euer sabbath day? to what end should this be done, if
the church had tasted the blood of ch. with their mouth, or
swallowed his body in their bellies? And do not the Scy-
thians and al the gentiles that are not vtterly voide of hu-
manity, abstain from mans blood, and from deuouring his
flesh? wherefore, these men are worse then the Scythians, bar-
barians, and Gentiles, yea worse then the Canibals & Indies that
eat their enemies: but these deuour ch. whom they cal their
Land maist, like Aetcons houndes (to compare one fable
with another) onely heer ly the differences, they deuourd*

Leuit. 17, 13

1 ad 15, 10

*their Lord vnder the shape of a stag or Hart, they eat their
maist, vnder the formes of bread and wine: these fastned
their mouths vpon their maister because they thoght him
absent and not present vnder that shape, they openly confe-
sse their maister to be present, and yet odiously professe
to deuour him with their iawes, and swallow him in their
stomacks, wherefore, these men are more cruell.*

Hom. Odif.

lib. x

Virg. aneid.

lib. 3

Plin. nat. hist

lib. 7, cap. e

Ouid Met.

lib. 3. Dr. Scot. h. p.

Elcuenthly, if Christ be present in the Sacrament bodily
 and carnally: in what body shall he be present? Whether
 in his glorified body as he is in the heauens, or in his mor-
 tall body as he was vpon the earth? In one of these he must
 be present necessarily, if he be present fleshly. Whatsoe-
 uer they answer, they are taken on both hands, & are stroken
 downe as with a sword that hath two edges. Dare they
 saie he is thus present in his mortall bodie? This cannot be.
 For it is certaine, he hath not now a mortall bodie, but a
 glorified bodie: this corruptible hath put on in corruption,
 this mortall hath put on immortality, and death is swal-
 lowed vp in victory. This the Apostle confirmeth, this
 the Scripture teacheth, this Christian faith beleueh. Christ
 being raised from the dead, dieth no more: death hath no
 more dominion ouer him: *For in that he dyed, he dyed once to
 sinne, but in that he liueth, he liueth to God.* Likewise Heb. 7. 25.
*This man because he endureth euer, hath a priesthood which cannot
 passe from one to another, seeing he euer liueth to make intercessi-
 on for them.* And chapter 9. of the same Epistle, *he is en-
 tred into heauen, not that he should offer himselfe often, but he was
 once offered to take away the sins of many.* These testimonies du-
 ly considered, he cannot be present in a mortall body. What
 then, will they be helped, to say he is present in his glorifi-
 ed body? Then, he cannot now be present in the sacra-
 ment of the supper, as he was present to the Apostles, sit-
 ting at the table with them, and preaching vnto them of his
 death: he cannot be present in the same body that he did
 deliuer to his Disciples in the institution of his last supper.
 For the body of Christ was then mortall and not glorified,
 then he had not suffered death vpon the Crosse, he was not
 risen and ascended into the heauens, to sit at the right hand
 of his father: so that they must seeke another place then
 these wordes of Christ, *This is my body, this is my blood,* to
 build their reall presence and transubstantiation, for they
 pointed out his mortall body, because his body was not yet
 glorified, when the sacrament was instituted. Besides, what
 a miserable glorified body should this be, to be subiect to
 the

1 Cor. xv, 54

Rom. 6, 9, x

Rom. 6, 9, x

25.

6. 24

28.

if in his glorified

Math. 26, 26

c the pleasure of euery priest, to come at his call, to stay till
 c he commandeth, nay to suffer himselfe to be torne with
 c the teeth of euery receiuer? Wherefore, the presence of
 his glorified body, cannot be grounded vpon these words
 of Christ touching the Sacrament, *This is my body*. Neither
 let them say as *Campion*, that boasting champion like an o-
 ther *Goliath*,^b challenging the hoaste of God, sometimes ^{1 Sam. 17, 2}
 said in the Tower-conference, that this is a fallation, c in-^c conference
 asmuch as his glorification maketh it not a diuerse bodye,^{day 3.}
 and that a man whole, and a man sicke, at sundry times
 make nor a seuerall man. This Iesuitical deuise hath no co-
 lour of reason, but a tricke of euasion. For we speake not of

m- the difference betweene Christs glorified and mortall bo-
 dy, but of the meaning of the wordes this is my body:
 whether Christ vnderstand his naturall and mortall bodie
 wherein shortly he was to be glorified, or whether he vnder-
 stand it of his body glorified? Either it must bee vnder-
 stood of the one, or of the other, or of both: or rather in-
 deed of neither, except they wil haue the words taken and
 spoken one way to the Disciples, and another way to vs.
 Thus, the meaning of them when they were first vttered,
 shoulde be, *This is my mortall body*: but nowe spoken to vs,
 taken in another sence of vs to the end of the worlde, *This*
is my glorified body. So then, the same words spoken to the
 Disciples shoulde be false as we are to vnderstand them: and
 the disciples shoulde be deceiued, vnderstanding them as
 m- we do take them. What is this, but to bring vs back againe
 to the reproachfull comparisons and blasphemous assertions
 d of sundry Popish writers, to compare the scriptures to
 a note of wax, and a rule of lead, that they may be expoun-
 ded diuersely, and framed to rimies, so as at one time they
 may be vnderstood one way, & at another time they may
 be interpreted another way. These things before being du-
 ly confidred, we may safely conclude, that christ is not pre-
 sent in his naturall body.

Lastly, the pretence of christ in his naturall body, abo-
 lisheth the light of reason, and confoundeth the nature of
 things,

a first of reason

d Pighi, Hie-
 rar. li. 3. cap. 3
 censur. colon
 dial. 4 p. 2, 112
 Cusan, epist.
 2. & 7.

12.

things. For what is more repugnant to reason, then for a man to bear himselfe in his own hands? that a man should eat vphimselfe? that another shoulde eate him, yet he remaine vntouched, vntasted, and vncorrupted? that one and the same man should be visible and inuisible, present & absent, in the teeth of the disciples, and at the table with the Disciples, bee a man of stature, and yet bee contained and comprehended in a little Cake and Candle of bread?

Now, as by these reasons and sundry other that might be alledged, the reall presence is sufficiently convinced: so the arguments brought to maintaine and vphold it, are easily answered. For as the doctrine is false: so the reasons

** Obiections* are weake and foolish. First they object the wordes of institution, for the defence of this cause. For as in the questions of the supremacy, of Peters pretended, of the Popes vsurped (which are many) they alwaies alledge the wordes of Christs to Peter, *Pasce oves meas*, & feede by sheepe: so doe they deale in controuersies of the Supper, where we misse not long *Hoc est corpus meum*, This is my body. His wordes (say they) are true, therefore we must belecue them: hee is a man of his worde, therefore wee must credit him: if then we be deceiued holding his body to be present, hee hath deceiued vs. I answer, the question is not of the truth of the wordes whether they be true or false, but of the interpretation and meaning thereof, which we say is figuratiue, and yet no other, then is vsuall, when the Scripture

Obiection 1

Answer.

8 Gen. 17, 11

speaketh of other Sacraments to the church, & as circumcision is the couenant: the lambe is the pascouer: the cup is the new testament; the breaking of the bread is the communion of the body of Christ: the rocke is Christ: baptism is the washing of our new-birth. Are not all these places like to the wordes of Christs institution? or can they deny them to be vnderstood figuratiuely and not properly? so the meaning of those wordes is, that the bread which
 1. he had taken, broken, and giuen, is a sign and figure of his
 2. body: it is now no longer common bread, but a representation

- c ration of his body truely offered to all, and truely giuen to
 c all the faithfull. Our Sauour Christ spake many thinges to
 his disciples figuratiuely, not litterally to be taken: he said,
 h they were the salt of the earth, the light of the world, a ^{h Math. 5, 13}
 Citie set on a hill: he speaketh of cutting off the hand and ^{i Iohn x, 9}
 pul'ing out the eye: he calleth himselfe a door, a vine, ^{k Iohn 15, 1}
 a way: are not these figuratiue and metaphorical speeches? ^{l Iohn 14. 6}
- m Againe, the circumstaunces of the text, the nature of a
 Sacrament, and the Articles of our faith, will not suffer
 2 vs to take them properly: besides this, that they shoulde
 commaund vs an horrible and Wicked thing, to eat mans
 flesh and drinke his blood.
2. 2 Moreouer, the Euangelists neuer say, the bread is transub-
 stantiated into his body, or the wine into his blood, or that
 the body and blood of Christ are in the bread, or vnder the
 bread, or with the bread: all the circumstances teach, that
 the breade is a Sacrament of his body, the Wine is a Sa-
 crament of his blood, as circumcision was a signe of the
 Couenaunt, the Lambe a signe of the Passeouer, the rocke
 a figure of Christ.
3. Lastly, as Christ speaketh to the euill seruant, ^{m Out of}
thine own mouth will I iudge thee: so the aduenturaries themselvs ^{n Luk xix, 22}
 giue sentence on our side, and one arch-papist condemneth
 another. Bishop Fisher writing against Luther affirmeth, that
 k no man can proue by the wordes of the Gospell, that a-
 ny priest in these daies doth consecrate the verie bodie and
 blood of Christ, and therefore ^{n Lindanus, among the table-}
 ment of Traditions which he reckoneth, rehearseth the re- ^{o Fish, cont.}
 al presence. Likewise, Tonsall another Byshop of the same ^{capit. Babil}
 birth holdeth, that it wer^e better to leaue euery man to his
 owne coniecture, as they were before the counsell of ^{o Lindan. pa-}
teran, then to bring in such questions. And Biel a man of the ^{nopl. lib. 4.}
 same stampe, not inferiour to the rest, p confesseth that it ^{p Tonsl lib 1}
 is not found in the canonical scriptures, that christs body is ^{de Sacr p. 46.}
 in the Sacrament. And let them tell vs their opinion, whe-
 ther that *hildebrand* helde this bodily presence, q when hee ^{q Gab. Biel.}
 cast the Sacrament into the fire, contrary to the liking of ^{in caus. lect. 21}
 cer-

certaine cardinals present with him? Thus we see, counsels, fathers, reasons, doctors, schoolemen, Bishops, cardinals, Popes, and others of the aduersaries themselues fight against the carnall presence of Christ; and the Scriptures themselues ouerthrow it.

Obiection
P Iohn 6, 53
Answer

Secondly, they object the words of Christ, *Except ye eat* 2. 0.
P the flesh of the sonne of man, and drinke his blood, ye haue no life in

you. I answered, these words are not vnderstood of the Sacrament, they were vttered long before the institution of the Supper, and therefore could not be referred vnto that which as yet was not: so that Christ speaketh of spirituall eating, not of carnall: by faith, not by the mouth, whereby wee abide in him and he in vs: but many eate the Sacrament of his bodie that haue not him abiding in them, nor themselues in him. Again, without this eating of his flesh heere spoken of, & no man can attain eternal life: but manie haue eternall life, that neuer are partakers of the Lords Supper. Besides, how absurd is it for those to imagine that Christ naming bread, speaketh of the Sacrament of the altar? for they would haue no substance of bread to remain, but onelie the figure, shew, and likenesse of bread: so that according to the deuise of their new-found doctrine, hee might more truelie say, *I am no breade, or, I am the shewes of bread, then as he doth, I am the true bread.* Moreouer, if Christ promising to giue bread for the redemption of the world, had pointed out the Sacrament of his Supper: then he shuld haue giuen his flesh for the saluation of mankind, not vpon the crosse, but in his last Supper. Wherefore then serued his death? What neede was there to shed his blood in the crosse?

I Ioh. 6, 54

I Iohn 6, 32

m.

Furthermore, if these words be referd to his Supper, then the supper maie bee celebrated without materiall breade and Wine without giuing of thanks, without blessing, without consecration, without breaking and distributing of the bread, without pouing out, and deliuering of the wine, and without remembrance of the death of Christ. For in this place we haue no mention of these things. And shal we

of spirituall eating

we imagine that the sacrament is spoken off, where neither the matter, nor forme, nor word of institution, nor minister, nor externall rite is once remembred? Lastly, to eate the flesh of Christ and to drinke his blood, is nothing else but to come to Christ, and to beleue in Christ, as appeareth in the text, *I am that bread of life, he that commeth to me shall not hunger, and he that beleueth, in me shall neuer thirst.* And speaking of faith hee saith. *No man can come to me, except the father which hath sent me draw him.* ^{Ioh 6.35.44}
 This his truth is so cleere and eident that manye of the aduersaries are driuen to confesse it, howsoeuer som of the seeke to cast mistes before the eies of men, that they may not espy it, among the which are *Sanders* and *Bellarmino*. ^{Biel. sect 84 super cā. iiii, Sanders}
 And as we haue shewed before, how the Schoolemen and Doctors of the church of *Rome* are together by the eares in sundry controuerfies about the supper: so are they about the true interpretation of Ioh. 6. some vnderstanding it of the sacramentall eating, some of the spirituall eating, and some of both.

3. Thirdly, they obiekt the omnipotency, of God: that he is able to turne the bread into the body, and the Wine into his blood: he is able to make it really present in heauen and earth, and wheresoeuer Masse is said: he is able to make a body to be in many places at once, and yet not occupy a place. I answer, when all other reasons faile, they flye to gods omnipotency as vnto a sanctuary and place of refuge. ^{Hof, confes de Euchar,} *a place of refuge*
 But this will not proue a reall presence. For albeit God be omnipotent and almighty: must he therefore do al things, yea offer violence to his owne body, to maintaine their absurd and hereticall opinions of the reall presence and of transubstantiation? Must his power attend vpon their fantasies and dreames? Cannot he be omnipotent, except their positions and assertions be graunted? There is no feare of Gods power, albeit we withstand their carnall presence. For ^{Two rules to be obserued concerning Gods omnipotency.}
 1. touching the omnipotency of god, we must obserue these two rules and conclusions. First, gods power is neuer to be opposed and set against his expresse wil, plainly and certain-

ly known: for God is not contrary to himselfe. Now then, it is not enough to proue that God can turne bread and wine into the body and blood of Christ, vnlesse they proue he will turne them into his flesh and blood. We our selues can do many things, which we do not, and which we will not do: so we must know it is with God, he could haue added winges to man, he might haue made many worlds, if it had pleased him. Christ of ^b the stones could haue ray-
^b Math. 3, 9 sed vp children vnto Abraham. Christ could haue praied to
^c Math. 26, 53 his father in his affliction, to send him ^c more then 12. legi-
^d Matt. 22, 29 ons of angels, but how then should the scriptures be fulfil-
 led? Wherefore, we are not to reason of his power, vnlesse
 wee bee assured of his wil reueiled in his word, as we see
 Christ disputing against the *Saduces* saith, *Ye are deceiued, not*
knowing the scriptures, nor the power of God. Where we see, he
 ioyneth the scriptures and the power of God together: so
 that he is truly said to be omnipotent, = *because he can bring*
^e Aug. de tē- *to passe whatsoeuer he will*: neither can the effect of his will be
 po. serm. 119 hindered or resisted. Now, it is the knowne will of God,
 that christ should haue a true body, that he might be a true
^f No contra- man with his quantity and dimensions. The second rule to
 diction is in be remembred, is, ^f that in G^d there is no contradiction: 2. rule
 God. & that whatsoere necessarily implieth a contradiction, is an
 argument not of power, but of weakenesse. This the scrip-
 tures decree, this the fathers deliuer, this their own school-
^g 2 cor. 1, 19 men determine. For, ^g in God is not yea and nay: he abid-
 eth faithful, he cannot deny himselfe: he cannot dye, hee
 cannot lie, he cannot deny his word, he cannot sin, he can-
 not deceiue, he cannot be deceiued. These and such like he
 cannot do: which if he should doe, he were not omnipo-
^h Aug. de trin- tent. For this ^h were a token of impotency, not of omnipo-
 cap 15, lib. 15 tency: of debility, not of ability: of want and weakenesse,
 Confes lib. 12 not of strength and power. For, in euery contradiction i
 cap. xv there is falsehood and a lie which cannot agree to God,
ⁱ Arist. de in- who is truth it selfe, and therefore hee cannot make affirma-
 terp. li. 1, ca. 5 tion and negation, truth and falsehood, yea and nay to be
 true together, which things are impossible. Yea the popish
 schoole-

schoolmen^k confute this popish fanſie of the real preſence, when they teach that God cannot doe any thing wherein a contradiction is implied, and that all other things he can doe, and therefore is omnipotent. Now, who ſeeth not, that herein is a manifeſt and notable contradiction, that Chriſts body is made viſible and inuiſible together; finite and infinite; circumscribed and vncircumscribed; to haue dimension and to want dimension; to be compaſſed in one certaine place and to be in a great number of Sacramentes in many places; to be included in a little bread on earth, which is contrary to the nature of a mans true body, & not to be contained therein; as ſitting in heauen, and there hauing the naturall properties of a true body, which cannot be brought within ſo narrow a compaſſe as the waſer cake. Wherefore, the abſurd conceit of the reall preſence cannot be maintained without many contradictions. For, if Chriſts body be viſible, how can it be inuiſible? If it haue al the properties of a naturall body, how can it be without the properties of a naturall body? If it be finite how can it be infinite? Laſtly, if it be an inſeparable & neceſſary adioynt to a true body to be contained in one certaine place: how then can it be true, that his body is in ten thouſand places without any circumscription? So then, Gods omnipotency cannot build vp the monſtrous worke of the reall preſence: inas-
much as the body of Chriſt cannot be brought within the
ſlender compaſſe of a mathematicall cake, without falſe-
hood and deſtruction of all the properties incident vnto a
true and naturall body.

Laſtly, as an effect of Gods omnipotent power, they obiect, the bread and Wine are turned into the fleſh and bloode of Chriſt (appearing bread and Wine ſtill) by a wonderfull Myracle which is wrought by the wordes of consecration and by a mighty worke of God. This obiection hath bene ſufficiently answered already.

Obiect-3-

Answer

Wee haue proued, that euerye Myracle may be ſcene and diſcerned by the outward ſence, as the Myra-
cles

cles of *Moses*, of the prophets, of Christ, and the Apostles : and therefore the *Iewes* said vnto Christ, ¹ *Shew vs a miracle*, teaching that miracles are to be iudged by sight and sense. When *Moses* turned ^m the Waters of the *Egyptians* into blood, the sight perceiued, the tast discerned it. The My-
ⁿ racles of Christ appeare euidently, and were apprehended by the senses of the body. Hee turned water into Wine : the tast iudged thereof : the dombe spake, the eare heard them speake . The Lame walked, the deade were raised : the eies perceiued the motion, all marueiled, and were astonied. In like manner, if the bread and Wine were chaunged, eyther the eye or tast should perceiue it, and all the Disciples would be astonied.

2. . Againe, after the Gospell was plentifully confirmed and had taken roote, and the Apostles were dead, such Myra-
 cles ceased, as experience teacheth. Besides, the holy sup-
 per is an ordinary Sacrament of the Church : but euery mi-
 • No miracle racle is extraordinary, or else it is no Myracle : so that vn-
 in the lordes lesse we will turne ordinary into extraordinary, and make
 Supper miracles as common as Sacramentes, • we must remoue
 miracles from the supper. Furthermore, if the real presence
 were wrought by a miracle, euery priest should be a wor-
 ker of miracles and wonders, and an ordinary calling shold
 alwaies be accompanied with extraordinary gifts. But their
 office of priesthood hath not this gift (in their owne iudge-
 ment) generally giuen vnto it. Wherefore, miracles being
 now ceased, are not found in the supper. Lastly, *Aug*
gustine gathering all the Myracles written in the Scripture,
 yet speaketh not of this : may he not onely omitted it,
 but flatly denyeth any myracle to bee in the Sacrament,
 when he saith, *It may haue honour or reuerence as an holy thing,*
but cannot be wondered at as a strange or myraculous thing. If
 then it be a Myracle, it must be in the number of lying My-
 racles spoken off by the Apostle : so that Transubstan-
 tiatyon and the reall presence are reall contrayes or
 contradictions, repugnant to the Scripture, to sayth, to
 reason,

• No miracle
in the lordes
Supper

• Chryso, in
1 cor. cap. 2
hom 6
• August. de
Trin li. 3. c. x

Lying mira-
• 2 Thef. 2. 9

reason, to learning, to sense, to natur, to Gods ordinance, absurd and impossible; and therefore of all Gods people to be abhorred & abiured, being a renewing of the old heresie of *Eutiches*, who held that Christs body after his incarnation, was made equall with his diuinity. To conclude this vse, ^{The error of Eutiches} we do not exclude all presence of Christ out of the Sacrament: but distinguish the manner of his presence: which we haue shewed to be in the supper truely, not grossly: effectually, not fleshly: spiritually, not bodily: sacramentally, not carnally: mystically, not naturally.

The former vse was touching knowledge and faith, instructing what to hold of the reall presence. The next vse is touching our obedience and duty. For, is Christ the chiefe substance of this sacrament, and his body and blood giuen vs for the foode of our soules: a gift farre aboue heauen and earth? Then we are bound to hunger after him, to desire him with an earnest appetite and desire, as wee come to our meate and drinke. Hunger is a great thing, and we say it maketh men leape ouer a stone wall: he that is hunger bitten, will eate his owne flesh from his armes. In this corporall hunger then are two things that pine and pinch men: first, a paine in the lower part of the belly, arising from emptinesse: secondly, an exceeding appetite to be filled and satisfied: such haue killed, dressed, and deuoured their own children, rather then they would starue: this paine hath beene so great, this longing hath beene so extraordinary. So must it be with vs in the spirituall hunger after Christ: we must be inwardly pained in soule for sinne, and for the wrath of God kindled for our sinne: and then haue an hungring desire and longing appetite, that we may possesse Christ, and lay hold on him to our saluation. Who soeuer commeth to his ordinary meate without hunger, it were better not to eate: it ingendreh grosse and euill humours, and bringeth a surfet to the body. So, whosoeuer desireth not christ with an hungry soule, earnestly longing after him, and crauing nourishment from him, cannot be filled with good things. The want of this hunger, is a

of custome

- cause why so few receiue Christ, and profit not by the
 - meanes ordained to that end, as the word and sacraments:
 - these come to them of custome rather then with consci-
 - ence, and for fashion rather then with faith: these men are
 - not fit to be Christes ghests, that hunger not after him.

Wherefore, " the prophet calleth all such as faint in their
 a Esay 55, 1 soules through hunger and thirst of this foode, *Ho, euery one
 that thirsteth, come to the waters, and ye that haue no siluer, come,
 buy, and eate: come, I say, buy wine and milke without siluer and
 without money.* And the Apostle Reuel. 22. 17, *Let him that
 is a thirst come, and let whosoever will, take of the water of life freely.*
 Likewise the Euangelist, Luk, 1, 53. *He filleth the hungry
 with good things, and sendeth the rich empty away.* But where is
 the desire of these things? Where is the hunger after this
 heavenly foode? Where is the thirst after the waters of life?
 Truly, of all gifts this is the greatest: yet the greatest num-
 ber care nothing for christ nor for his gifts. As the Israelites S
 2 Num. 11, 5 in the wilderneffe loathed a *Manna*, and desired to returne
 &c into *Egypt*: such are there among vs, no desire, no affection,
 no zeale this way: they spend their cogitations and inde-
 uoures to gaine honour, they thirst after Siluer and Gold,
 they delight in earthly pleasures, they couet houses, landes,
 and wealth of the world: these things they abound in, these
 things they make their happinesse and their heaven. Such
 as these, there are thousands in the bosome of the Church,
 that hunger more after these transitory things, then after hea-
 uenly: Such are b prophane persons as *Esau*, who preferred
 a messe of pottage before the blessing: and as the *Gadarens*,
 who preferred their wine before christ, & therfore besought
 him to depart out of their coastes. But let vs learne better
 8-28 things: for all these shall vanish and come to nothing.
 c Mat. 16, 26 And what shall it profit c a man if he win the whole world,
 34 - and lose his owne soule? Let vs not labour for the meate
 that d perisheth, but for the meate that endureth to euer-
 d Iohn 6, 27 lasting life, which the Sonne of man shall giue vnto vs.
 Therefore, let vs remember, whensoever we come to his
 table to be partakers of this Supper, to come with a great
 long-

longing after life, and saluation from him, as we desire bodily meate when we are hungry, and drinke when we are thirsty: then shall we by him be satisfied and saued, otherwise we cannot lay hold on him: we may receiue the outward signe, but we cannot receiue the graces of christ offered vnto vs. Thus much of the third inward part of this Sacrament.

Chap. 11.

Of the fourth inward part of the Lords Supper.

THe last inward part of this sacrament of the supper remaineth, which is the ^a faithfull and christian receiuer. As euery communicant sensibly and outwardly taketh the bread and wine giuen vnto him: eating the bread and drinking the Wine for the nourishment of his body: so the faithful receiuer apprehendeth and layeth hold on christ by the hand of faith, and applyeth him particulally, that the feeling of his true vnion with christ may daily be increased, ^b according to that saying Ioh. 1. *As many as receiued him, to them he gaue prerogative to be the sonnes of God, euen to them that beleue in his name.* And 1 Cor. 10. *The cup of blessing which we blesse, is it not the communion of the blood of Christ? The bread which we breake, is it not the communion of the body of Christ?* Wherefore, when we do faithfully and worthily take the bread and the cup into our hands, we must consider that withall we take and receiue Iesus christ himselfe offered vnto vs. When we eate the bread and drinke of the cup, and so apply them to our bodily vses: we must consider, that we apply christ Iesus to our selues, euen to our soules, particulally, that he is meate indeede, and that he is drinke indeed vnto vs, if we bring with vs the hand of faith. For faith is like ^c the mouth of a vessell: if you poure Lyquor vppon it all the daye longe, vnlesse the mouth of the vessell bee open to receiue it, the Water is spilt on the ground, & the vessel remaineth empty: so may a man come to the lords table euery month, receiuing the bread & wine that represent whole christ, yet except he bring with him

^a The fourth inward part of the supper is the faithful receiuer

^b Iohn 1, xii

^c Faith is like the mouth of a vessel

him faith, which is the mouth of the soule, hee receiueth not Christ vnto a spirituall life, to be his righteousness and sanctification. And this is the reason, why we receiue a little portion and a small quantity as well of bread as wine, & because the end of our eating and drinking serueth for the sanctification of the spirit, not for the filling of the body.

^dConcil.Ni-
cean ex Bi-
blio. vatican.
vse. i

Now let vs see what vses are offered to our consideration, in the meditation of this truth. First, seeing onely the faithfull are partakers of the things signified in this Sacrament: we see all doe not receiue alike, there is a difference to be made among receiuers. But as you snatch after the leaues of the tree, and let go the fruit, want the profit of their labour: so is it among many men in this worlde, who take the signe of Christ, but let goe Christ. Nowe, as *Moses* intreating of thinges: cleane and vncleane, noteth out foure sorts of beasts, some onely chew the cud, and some onely diuide the hoofe, some neither chew the cud nor diuide the hoofe, and some both chew the cud & diuide the hoofe: or, as in the dayes of the Gospell, some were circumcised in heart not in flesh, ^f as *Tarsus*: some were circumcised in the flesh not in the hart, as *Iudas*: some were circumcised neither in flesh nor in the spirit, ^g as the gentiles: and some were circumcised both in the flesh and in the spirit, ^h as *Timothy*: so is there a difference among receiuers, ⁱ some receiue Christ onely spiritually, not sacramentally: some onely sacramentally, not spiritually: some neither receiue him spiritually, nor Sacramentally: and some receiue him both spiritually and Sacramentally. Of these we will speake briefly and in order, as they haue bin propounded.

^f Gal. 2. 3

^g Bph. 2. 11

^h Act. 16. 3

ⁱ Pour e sortes
of receiuers

The spirituall eating is by faith, whereby we are made one with Christ and partakers of his benefits without the Sacramentes, ^k whereof Christ speaketh, *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.* Thus to eat him, is to belecue in him: and therefore he vseth these words, ^l as being of one force, to belecue in him and to eat him: to drinke him, and to come vnto him, *This is the worke*
of

^k Iohn. 6. 36

^l Ioh. 6. 29. 33

35

of God, that ye beleue in him whom he hath sent: I am that bread of life, hee that commeth to mee shall not hunger, and he that beleueth in me shall neuer thirst. Againe, ^m Christ attributeth the same fruit and effect to them that beleue in him, that hee ^m Ioh. 6. 54. 40 doth to them which eat his body & drink his blood: therefore by eating and drinking hee meaneth nothing but beleeuing. He that eateth my flesh, and drinketh my blood, hath eternall life: And in the 40. verse of the same chapter, he saith, This is the will of my father, that euerie one that beleueth in the sonne, should haue eternall life, and I will raise him up at the last day. Heerby we may see that Christ attributeth the same to beleeuing, which in the other place hee did to eating and drinking: so that the meaning of Christ is, that to beleue in him is to eat him. And thus many receiue Christ, eating and drinking his body and bloode, that neuer came to the Sacramentes. Heere peraduenture some will obiect, If this doctrine be true, then are the Sacraments needlesse. For if we may eate christ by faith spiritually without any vse or comming to the Lordes supper, to what ende serueth the Supper? It seemeth by this, to be made void and superfluous. God forbid: for the sacraments are the holy ordinances of Christ by his blessing appointed for our help and benefite, so that the most perfect christians of the strongest faith, haue need to seeke the strength offaith against weaknes and wauering in the promiles of God.

Obiect

Answer.

Notwithstanding, we must confesse to the glorie of god and the great comfort of manie persons, that the faithfull soule maie and doth often feed vpon christ to saluation, beside the vse of the sacrament. For the spirituall grace is not of necessitie tied to the outward signes, as if without them God cannot or doth not sometimes bestow the same. We see in the acts of the Apostles, ⁿ Cornelius and his company was sealed with the spirit of God before the receiuing of the outwarde sacrament. Abraham beleued the promise being stronge in faith, ^o and vnder hope beleued about hope before circumcision was giuen vnto him. ^o Rom. 4. 18, 19, 18

Thus

Thus also the beleeuing theefe vpon the crosse, though he did neuer receyue the sacrament of christ, yet he did eat the body and drinke the blood of christ to eternal life: so that he beleeued in him, ^p and was the same day with him in paradise. He was not crucified for the profession of christ, but was condemned for the merit of his transgression: neither did he suffer because he beleeued, ^q but he beleeued while he suffered. He was not baptized, he receiued not the Lords supper, yet his ^r faith saued him, spiritually eatinge the true food of euerlasting life. Rom, 10. *With the hart man beleueneth vnto righteousness, and with the mouth man confesseth vnto saluation: for the scripture saith, whosoener beleueneth in him shall not be ashamed.* According to that in the prophet, *The iust shall liue by faith,* And Iohn 11. *I am the resurrection and the life he that beleueneth in me, though he were dead, yet he shall liue, and* ^t *whosoener liueth and beleueneth in me, shall neuer dy.* This ministereth great comfort in trials, and tribulations, to consider that howsoever by sickenes, by persecution, by imprisonment, we may be seperated from the Supper of christ, yet we cannot be seperated from christ: though we may bee hindered from eating him sacramentally, yet we cannot be hindred from eating him spiritually: though we may bee kept from eating the bread and drinking of the cup of the Lord, yet we cannot, by the malice of Satan or violence of his instrumentes, be kept from feeding vpon christ by faith to saluation.

Againe, other receiue christ onely sacramentally and not spiritually, who are partakers of the outward Elements of bread and wine, and so receiue the bare signes of the body and blood of Christ. For, as they are said to eat the true body of christ spiritually, which receiue christ with the mouth of the soul, that is, by a true faith, and are truly ioyned to him: so they eat him sacramentally, that handle, eate, and drinke the signes and seales of his true body; but because they want faith, they want the means to receiue christ himselfe.

Thus many haue bin baptized, that were neuer regenerated

iterated and inwardly purged,^a as appeareth in Simon the sorcerer whose hart was not vpright, so that albeit he were partaker of the Sacrament of regeneration and repentance, yet he remayned in the gall of bitternes and in the bond of iniquity. So, many haue resorted to the Lords Supper, that neuer drew nourishment or strength of Faith from him to life and saluation: and thus many thousands in the worlde come to the sacraments.

Moreouer, some neither receiue Christ spiritually nor sacramentally: and such are they, that neuer come to christ nor receiue the sacraments of christ: such are they that line out of the bosome of the church, as it were out of the Arke of Noah, as Infidels, Iewes, Turks, Saracens, Persians, and such like, these must needs perish in the deepe floodes of Gods endless iudgements. For, as christ is the fountaine of life, and the wel-spring of all^b heauenly treasures that accompany saluation, and the Sacraments his instrumentes whereby these graces are conueyd vnto vs, and the church the parties to whome both these belong: so such as are without Christ: without the sacramentes, without grace, without the church, and consequently without the priuiledges that pertain to the heires of his eternall kingdom, lye in darkenes, and in the shaddowe of death,^c and are as Dogges to whome the childrens bread doth not belong.

Lastly, other receiue Christ both spiritually by faith, and sacramentally with the mouth, who are partakers both of the signes and of the things signified, who eat of the bread of the L.^d & the bread which is J L . And thus the apostles that sat at the table with christ at his last supper, did receiue him, applying the outward part to their bodies, and the inward part to their souls. Also, thus al the faithful that come to the table of ch. to the end of the worlde, do receiue him spiritually and sacramentally to the great comfort of their own souls: & thus must euery one of vs seek to come to ch. whensoever we come to the sa. of ch. Wherefore, we see what difference and distinction is to be made between those that

receiue christ, that we be not deceiued in the manner of the receiuing of him.

Againe, seeing onely the faithfull are the inward part of this sacrament, it is not to bee administred to such as shew themselues vnfaithfull and vnrepentant, so farre as they may be known so to be. Such as are without faith, without repentance, without sanctification haue no right and interest in this blessed communion. For, if euery one should without difference be admitted and receiued: the Church of God, which is a blessed fellowship of Saintes, should be turned into a sty of vncleane Swine, a stable of vncleane beastes, a cage of vncleane birdes, and as Christ speaketh, the house of God should bee made a denne of theeues. God did shut out of his sanctuary euery stranger vncircumcised in heart and in the flesh: he commaunded also the priestes to put a difference between the holy and prophane, betweene the cleane and vnclean. Hi. herto belongeth that saying of Christ Math. 7. *Giue ye not that which is holy to Dogs, neither cast ye your pearles before swine, least they tread you vnder their feere, and turning againe all to rent you.* If therefore such as remaine in grosse and open sinnes of blasphemy, swearing contempt of Gods worde, adultery, fornication, vncleanness, wantonnesse, drunkennesse, maliciousnesse, and such like, offer themselues at any time with the rest of the members of the church to partake this supper, and as it wer infectious leapers come into the Lords host to be admitted to the sacrifices: it is the Pastors duty to vse the power of the keyes, and barre them from this Sacrament, vntill there appeare in them the testimonies of repentance, and the confession of their offences. Should not the shepherd seuer the rotten and infected sheepe from the fold? Doth not a little leauen sower the whole lump? Wil an housholder admit into his house euery one that vanteth himselfe to be of the household? The Idotlaers, by the light of nature, would not suffer all to approch to their sacrifices, their heathnish sacrifices, but cryed out that prophane persons should be packing and get them thence, and not presume

to

• Ioh, 2, 16
Luk, 19, 46
• Ezek, 44, 9
Leuit, 10, 10
Math, 7, 6

• Leuit, 13, 3
45, 46
Numb, 5, 2, 3
2 King 15, 5

• 1 cor, 5, 6

• Hesiod, libr
oper. et dier.
Eustath. in I-
liad. lib. 1

to offer with vnwaschen hands. Such as haue a very cleere foun.aine and spring of Waters committed vnto them, if they see filthy swine come towarde it, ^k must not suffer them to trouble the spring and annoy the water. Shall they then, that haue the sacred and hallowed spring, not common water, but of the precious blood of Christ springing vp to eternal life committed vnto them, ^l suffer such as are notoriously defiled with sinne, to prophane the bloode of Christ, and make a mocke of him to their owne destruction? Wherefore such as are open Wicked persons are not, without open repentance, to bee admitted to the Sacrament of the supper, but to be seperated from the Church, as dead members from the body, and as rotten sheep from the flocke, ^m that the rest may be preserved in sound doctrine, and in innocency of life and conuersation.

^k Chriſt. hom. 83. in Mat. cap. 37

^l Zeph. 3.4

^m 1 Cor. 5.7 vſc. 3.

Moreouer, if onely the faithfull receiue Christ, let euery one prepare a true and liuely faith in his heart. It is not enough to haue the bodily hand to receiue, the mouth to tast, and stomack to digest: but we must bring wih vs the hand of faith. For this holy supper, albeit by Gods ordinance it be a spirituall thing, yet throug the vnworthines of the receiuers, it becometh a meer corporal & earthly thing. The passeouer was a liuely figure of Christ, representing the lambe slaine from the beginning of the worlde: but such as did eate thereof vnworthily, it was to them an instrument of destruction, and as the messenger of death. *Iudas* was one of the twelue and did eate the paschall lambe with the rest, but he did not eat christ with the rest: he did receiue damnation to himselfe, ^p Satan entering into him, and procuring the confusion of soule and body. It seemeth he receiued the supper of the Lord, ^q forasmuch as Ioh. 13 the Euangelist noteth, that as soone as he had receiued the soppo, he went immediately out. Wherefore ^r that which Luke affirmeth, cha. 22. Behold the hand of him that betraiet, me is wih me at the table, albeit it be set downe after the supper, yet, was vttered before the supper, according to the visuall manner of the scripture. And this is the iudgement of sundry writers

^o Reue. xiii. 9

^p Iohn 13. 2

^q Ioh. xiii. 30

^r Luk. 22. 21

^s Hil. in Mat. c. 30. & lib. 8

de Trinitate

ters

† Hil. in Matt
c. 30, & lib. 8
de trinitate.
Cleni. Rom.
const. l. 2, c. 61
† Zanch. de
redemp. lib. 1
cap. xix & 16
Beza in Io. 13
& tractat. de
excom.

† Gen. 3, 22

† 1 Sam 4, 3

ters & both old and new. But inasmuch as he was present at the Pasche, which was a figure of the passion of Christ, God by this one fearful example teacheth, that he neuer suffereth the abuse of his Sacramentes to goe unpunished. The Apostle saith. 1 cor. 11. *He that eateth and drinketh unworthily, eateth and drinketh his own iudgment: for this cause many are sick, and weake among you, and many sleepe.* Vngodly persons that lie and liue in sinne, together with all impenitent persons, attribute too much to the outward signe, and rest therein as in the comfort of their soules. Adam thought after his fall, if he could reach out his hand & take the fruit of the tree of life and eat thereof, he should liue for ever. For these words vsed in that place, *Least he put forth his hand to the tree of life, & eat and liue for ever*: do respect the purpose and intent of the man, not the euent and yssue of the matter: inasmuch as the eating of that fruit al the daies of his life could not giue grace, or restore him to that life he had lost, and to that high estate from whence hee was fallen. Now, as he imagind, if he could but tast of the tree of life again, it should go wel with him: so his posterity in al ages, dream of a secret power inherent in the sacraments, wheras by taking the same vnworthily, and by iudging of them corruptly, sin is increased, god is offended, and the punishment is doubled. The ark was a testimony of gods presence, a witnes of his loue and leag with man, and an assured sign that God would make his dwelling place among them, that he would abide with them, that he would walk before them, that he would be their gracious God, and that they should be his people: but the Priests, elders and people attributed ouermuch vnto it, and far greater things the they ought, They said, *Wherefore hath the lord smitten vs this day before the Philistims? Let vs bring the arke of the couenent of the lord out of Shiloh vnto vs, that when it commeth among us, it may saue us out of the hands of our enemies.* Euē as the church of Rome, when any iudgement or calamity is vpon them, carry forth their bready-god on procession, hold him vp to be seen, and adored, and thereby think to haue themselves deliuerd, and Gods

Gods wrath to be appeased. These neuer thought of turning to God with all their harts, and of changing their liues: but ascribe saluation and deliuerance to the Arke it selfe, and attribute power to the outward signe, which of it selfe and in it selfe was no better then a few boards ioyned together, and therefore through their vaine confidence ^{c 1 Sam. 4, x} they were ^{&c} destroyed, the Arke was taken, the two sonnes of Eli were slaine, and the whole hoast was discomfited. Thus is it with the sacrament, & with such as come without faith to the Sacrament. The sacrament indeed is holy, the sacramental rites are holy, the bread and wine are holy: but let them be receiued of persons that are prophane and vnholly, they make the sacramentes to themselves vnholly, so farre are they from conferring grace and holines to all receiuers of them. For can the Sacraments make him holy that is vnholly? Or a godly man, that is vngodly? Or make him to fear an oth, that is a blasphemers? They cannot: nay to such the Sacraments become vnholly, and the receiuers grow more vnholly, as Iudas did after the partaking of the passeouer. Wherefore, God as a iust iudge would driue Adam out of the garden of Eden, *least putting forth his hand to the tree of life, he should take and receiue it unworthily,* ^c thereby prophaning the sacrament, and so eat to himselfe iudgement. The Sacrifices were holie ordinances of God, yet when men that ^{d Gen. 3, 22} ^{e Mercer in 3} ^{cap. Genes,} ^{analys, Frâci} ^{Iuni in Gen} liued vngodly came vnto them, they turned to bee sinne to them: so is it with all those that come without faith and feeling to the Supper of the Lorde, let vs not therefore be faithlesse but faithfull.

Lastly, if the faithfull onelie receiue with profit: then such as are Hypocrites and wicked liuers cannot be partakers of the bodie and blood of Christ, no more then God and Satan can be ioined together. True it is, such maie receiue the bare signes, but they receiue them to their condemnation, because, ^{f Wicked mē} ^{do not re-} ^{ceiue Christ} through want of faith and repentance they offend God, repell Christ from them and all his benefites, and drawe vnto themselves temporall and

vse. 4.

and eternall punishments. For, no man can eat christ, and withall eat his own damnation. Againe, whosoever eateth the flesh of christ and drinketh his blood, shall liue for euer, and hath christ dwelling in him to saluation (for christ can neuer be seperated from his sauing graces) but the vngodly shall not liue for euer by christ with God. For christ is not eaten with the teeth or mouth, as the gospell directly determineth. Iohn, 6. *Whosoever eateth my flesh, and drinketh my blood, hath eternal life: my flesh is meat indeed, my blood is drink indeed, & he that eateth my flesh and drinketh my blood, dwelleth in me and I in him.* But infidels and wicked persons haue not eternall life, neither abide in christ, therefore by the doctrine of christ our sauour, ^h they neither eate his flesh, nor drinke his blood. Wee must open the eyes of our faith to beholde him, and the mouth of our soule to receiue him: for by faith onely we are made partakers of him, which the vngodly want ⁱ he that drinketh of the blood of christ shall neuer be more a thirst.

^g Iohn 6, 14

^h Aug. tract
in Iohan xxv

ⁱ Iohn 4, xiiii

Thirdly, we know that satan the prince of darknes, ruleth in all the harts of the children of disobedience, & sitteth in their consciences ^k as the God of this worlde, and filleth them full of iniquity, as wee see in the example of Iudas. Now, if these receive the body of Christ: then christ and the deuill shoulde dwell in one subiect together, and bee ioynt-possessors of one and the same house: ^l but this cannot be: these cannot be at one: these can neuer be friends reconciled: there is no ^m fellowship between righteousness and vnrighteousnes, ther is no communion between light and darkenesse, there is no concord betweene Christ and Beliall. Fourthly, the Apostle teacheth, that where christ is ⁿ he worketh mortification and dying to sinne, Rom. 8. *If any haue not the spirit of Christ, the same is not his: and if Christ be in you, the body is dead because of sin, but the spirit is life for righteousness sake.* But the wicked are not dead to sin, they are dead in their sinnes and trespasses: and they haue sinne not onelie remaining but raigning in them, therefore christ cannot be in them. Fifthly, where christ is, there are all things necessa-

^k 2 Cor. 14, 4

^l Luk, xi, 21

^m 2 cor, 6, 14

ⁿ Rom. 8, 9

ry to saluation: and to whom God giueth his sonne, o to Rom. 8. 31
him he giueth iustification, sanctification, redemption, re-
pentance, remission of sinnes, and eternall life, as Rom. 8.
*If God be on our side, who shall be against vs? Who spared not his
owne sonne, but gaue him for vs all to death, how should he not with
him giue vs all things also?* But the wicked haue not these gifts
accompaning saluation, they are not iustified, they are not
sanctified, they are not regenerated: therefore they cannot
haue christ from whom these flow. Sixtly, we are charged
to try and p proue our owne hartes, whether Christ be in p 2 cor. 13. 5
vs or not, that thereby we may discern of our estate and
standing in the faith, 2 Cor. 13. *Proue your selues whether ye
are in faith: examine your selues, know ye not your owne selues,
how that Iesus Christ is in you, except ye be reprobates?* To what
purpose serueth this tryall and examination, if christ may
bee in vs, and yet remaine reiected? Wherefore, Christ
cannot be in vs, if we bee not approued, but refused of
God.

Lastly, the Apostle chargeth the Church of the *Corinthi-
ans*, not to eat things sacrificed to idols in q the idols tem-
ple, because they cannot be partakers of christ and the Di- 1 1 cor. x. xx
nells, nor drinke of the cyp of Christ and of the cup of Dy-
uels, 1 Cor. 10. 20, 21. *These things which the Gentiles sacrifi-
ce, they sacrifice them to Diuels and not vnto god, and I would not
that ye should haue fellowship with the Diuels, ye cannot be parta-
kers of the Lords Table, and of the table of Diuels.* Where hee
sheweth that a man may come polluted with idoll sacrific-
ces to the Lords Supper, but then he cannot be partaker of
Christ indeede and in truth. Thus we see the doctrine of
the church of Rome stricken to the ground, which hold it as
a principle of their faith and teach it to others, that wicked
men do receiue and eate christ himselfe in the supper, ma- r Bel. de sacr.
king christ indeede to be no Christ. For whereas wee haue Buch. li. i. c. 14
shewed, that this sacrament consisteth of the outward signs Lumb lib. 4
which are bread and wine, and the inward truth represen- sen. dist. 9. c. 2
ted by them which is Christes body and blood, according
to the doctrine of the holy scripture, and the common con-

^c Bellar. de
sacr. euch. lib
1, cap. 13

seat of all antiquity: the Romanists haue turned this true th
topsie turuie, and haue laid a new plat-forme of the partes
of the Supper. Hence it is, that they haue abolished the
signes of bread and wine, & and make Christ Iesus an out-
ward parte, as it were thrusting him out of the doores to be
receiued of all both good and bad, and the grace of Christ
to be the inward part taken only of the faithfull. Thus they
make a deuorcement, and a seperation between Christ and
his sauing graces, which can neuer be parted and deuided.
For whosoever receiueth Christ, pertaketh the merits and
graces of christe: and whosoever enioyeth the graces of
christ, imbraceth withall christ himselfe. Besides, if christ
be the signe, and the sanctifying graces of Christ the thing
signified according to the rule of the church of Rome: what
shall we say of the accidents and shewes of bread and wine,
whereunto shall they be reduced? what parte shall they act
and play in this comedy? wherefore we hold it as a strong
trueth, which we haue euinced by sundrie reasons, that wic-
ked men are not made partakers of christ.

Chap. 12.

Of the first use of the Lords supper.

^a Three ends
of the lodes
Supper.

Hitherto we haue spoken of all the partes of this sacra-
ment, as well outwarde as inwarde, which is the first
pouint to be considered in the doctrine of them as we she-
wed before: now we are to handle the vses or endes of the
Lords Supper, which are ^a principally these three: first, to
shew forth with thanksgiuing, the death, crosse, and suffer-
ings of christ. Secondly, to teach vs our communion and
growth with and in christ, thirdly, to declare our commu-
nion and growth in and with our brethren. In these three,
standeth the knowledge of those rich and greate benifites
which are bestowed vpon all worthy communicants, which
haue sanctified and prepared their heartes for this holy acti-
on. These thinges being duely considered, ^b doe directly
condemne the church of Rome, who burying these true
endes of the Lords Supper, the commemoration of his pas-
sion

tion, the merit of his crosse, our communion with Christ, and our fellowship one with another, haue altered it like the ship-mans hole into all forms and fashions, and make it profitable for all purposes, for peace and war, for tempestes and calme weather, for the fruites of the earth, and distemperature of the ayre, for the whole and sick, for men and beasts, for the liuing and for the dead. And to begin with the last, as none of the least corruptions of this Sacrament, it was concluded in a Counsel, that as a prayer therein is made for the liuing, ^c so the remembrance of the dead is to be made in all Masses. It is adiudged an excellent remedy against storms and tempests of the sea, and therefore al seamen are warned in times of danger to call to their mindes and remember to sing the Masses ^d which are accustomed to be sung for tempests. And as they make it good in storms: so they make it serue turn in the day of battell to saue them from the sword of the enemy; for the Priests are charged to say the Masses vsed for them that go to wars. Besides, these abuses, they make it auailable to purge and cleere offenders suspected of any crime, ^e like the bitter and cursed waters, making tryall of the suspected wife, wherupon the counsell of wormes determineth, that *If any monaſterie be suspected of theſe, let him bee purged by the taking of the ſacrament.* Thus Sybicon byshop of Spire in the counsell of Mentz did by it purge himſelfe of adultery, about the yeare 1100, an vse neuer intended by the ſpirite of God, nor practiſed by anie of the Apoſtles, to inſtitute it to diſcouer ſeecretes. Likewise, ſometimes it is taken to be good againſt inchanters and inchantments: ſometimes to bee good for the remedy and recovery of ſickenes, to deliuer ſoules out of purgatory, to preſerue from the plague, to ſaue cattell, to cure the feuer, to recover again things loſt, to take away toothache, to cleere the eyes, and what not? All theſe fancies and ſuppoſed ends of this Sacrament agree not with the inſtitution of chriſt, nor with the former vſes ſet down, which now we come to handle and to proue out of the doctrine of the Apoſtles themſelues.

The false ends of this sacrament rehearsed and refelled.

^c conc. cabil. can. 33

^e Num. 5. 39

Touching the first and principall end, that is, the remembrance, meditation, and shewing forth the death of christ with all thanksgiuing: this he commaunded to vs at his last departing from vs, which ought much to stick in our minds because the last words of a deare friend ready to part from vs, do oftentimes leaue behind both deepe impressions and deuout affections in vs. Indeepe, when we read of the passion and death of christ, it doth not much moue vs: to heare it opened and expounded, it moueth in a farther degree: but more then these, to haue before our eies a visible representation of the crucifieng of christ in his last supper, doth moue vs most of all. The institution of this Sacrament hee did in wisdome reserue, till the approching of his death, that we might not forget him when he is gone from vs. So god the father, after the vniuersal flood drawing the whole world, for a remembrance of his mercy, in deliuering Noah and his family from the waters, and of his promise made, ^f neuer to destroy it so againe: left to them and al posterity the Raine bow. When he had iustly smitten the first borne of the *Egyptians*, and graciously saued the first borne of Israel: ^s he commaunded *Moses* to sanctifie to him al the first born, that first openeth the womb, to remember the day in which they came out of the land of Egypt. When he had miraculously fed the Israelites with *Manna* from heauen, that men ^a did eate Angels food, ² he would haue a golden pot ful of it to be reserued in the Arke of remembrance, for the better remembrance of so great a work. So likewise, being deliuered by the precious bloode of christ from the floods of sin that haue gone ouer our heads, and eased of the heauy burthen that pressed downe our hearts: we haue receiued baptisme to keepe vs in remembrance thereof, that wee are clesed from the filthynes of sin. Again, being nourished with christes body crucified, & his blood shed for vs, we are comanded to vie this mystery, to continue an holy remembrance of his death and passion to our endlesse comfort.

This end, to wit, to be to vs a remembrance of Christes sacrifice on the crosse, is taught by the Apostle, *So often as ye shall eate of this bread and drinke of this cup, ye shew the lords death*

^f Gen 9, 14

^s Exo. 13, 1, 2

^a Exod. 16, 32

will he come. In like manner, the Euangelist Luk, of the bread he saith, *Do this in remembrance of me*: and of the cup, *Do this as oft as ye shall drinke it, in remembrance of me*, by declaring his death. And we declare the Lords death, when we publicly confesse with our mouth and belecue with the heart, that our whole hope and affiance for life and saluation, is surely set in the Lords death, that we may glorifie him by our confession, and exhort others by our example to glorifie him, because his death is our life, his passion is our saluation, his suffering is our reioycing. We our selues are the principall and proper causes that he was torne and tormented: our sinnes wounded him, we our selues crucified him: we, euen we were the causes, for he was chastised for vs, that by death he might deliuer vs from death, and from him that had the power of death. Our euill motions, our vile thoughtes, our corrupt wordes, and our sinfull works, did set on worke *Pomius Pilate, Herod, Annas, Caiphas, Iudas*, the Gentiles and the *Iewes*, who were but instruments, as the crosse, nailes, the hammer, and spear: these were, as our seruants and workemen, in the euill action of his crucifieng. Wherefore, to speake the truth, not Sathan the tempter, not *Judas* the Traytor, not *Caiphas* the highpriest, not *Pilate* the chiefe iudge, not the *Iewes* that conspired against him, not the false witneses that accused him, not the band of men that scorned him, not the passengers that nodded their heads at him, not the souldier that pierced him, not the executioners that railed and nailed him on the Crosse, are so much to be accused and reprobued for his sufferings, as we, we I say our selues and our owne sinnes. Not that we can excuse those cursed instrumentes that crucified the Lorde of glory, who shall receiue according to their workes,¹ when they shall see him whom they haue pierced, but to teach vs chiefly to accuse and condemne our selues. We bound him with cords, we beate him with rods, we buffeted him with fistes, we crowned him with thornes, we reuiled him with our mouthes, we railed at him with reproches, we nodded at him with our heads, we thrust him through with speares,

Luke 22, 19

Heb. 2, 14

¹ Zach. 12, x
Iohn xix, 37

Who they
are that pro-
fit aright by
christs passiō
ⁱ I Iohn. 3, 6
Esay 53, 5, 6

we berraied him with a kisse, we pierced his hands and feet with nailes, we crucified him betweene two theeeues, we condemned him through falie witnesses, we poured shame and contempt vpon his person, we iudged him as plagued and smitten of God. For, inasmuch as our filts and offences procured these things to be done vnto him, we were the doers of them, and the dealers in them. And iurely, then we are profitably grounded in the doctrine of the passion of Christ, when our hearts cease to sinne, and we are pricked with an inward griefe of those great and grievous transgressions, whereby, as with speares, we pierced the side and wounded the very soule of the immaculate lambe of God, as Iob, 3, *Who so smneth, neither hath seene him, nor knowne him.* And the prophet Esai. teacheth, chap. 53. *He was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed: the Lord hath layd vpon him the iniquity of vs all.* Seeing then, christ was slaine for our sins, let vs kill sin in our selues; seeing he dyed for vs, let vs labour that sin may be dead in vs: seeing he was crucified for vs and our saluation, let vs crucifie our owne lustes that they raigne not in our mortall bodies: seeing his hart was pierced with a speare, let vs haue our hearts thrust through, pierced, and pricked, with vnfained sorrow for all our iniquities. This is the right vse, the true end, and the sound comfort following and flowing from the death of christ.

To conclude, we must learne and hold for ever, that we haue the beginning and chiefe cause in our selues, which did crucifie christ and crush him with most bitter sorrows: let vs then be reuenged of our sins, and do al despite we can vnto them: let vs endite them, arraigne them, accuse them, condemne them and naile them to his crosse: let vs kil the, mortifie them, and bury them in his graue for ever. This is the first end of the supper, which is sanctified by the breaking of the bread and pouring out of the wine, declaring vnto vs, that as the body of our lord was broken, and by violent meanes afflicted, so his blood gushed out and flowed

ed plentifully out of his gaping and bleeding wounds. This must be our meditation, whensoever we come to the lords table.

Chap. 13.

Of the second use of the lords supper.

THe second use of the lords supper is our spirituall vnion and communion with christ. This the Apostle declareth, *The cup of blessing which we blesse, is it not the communion of the blood of christ? The bread which we breake, is it not the communion of the body of christ?* Whereby he meaneth, that the faithfull which come conscionably & worthily to the lords table, are ioyned and vnited to whole Christ, by the bread Sacramentally, by faith instrumentally, by the holy ghost spiritually, and by them all most effectually. For, we take the bread into our hands, and likewise we take the cup into our hands as christ commaunded, saying, *Take ye, eate ye, drinke ye, deuide ye.* Neither do we lay them apart, or hide them aside, or reserve them in a boxe, or abstaine from them: but when we haue taken them, we eate, we digest them, we are nourished by them, and they are turned into our substance. So christ, being eaten of the Godly by faith, is vnited to them by his spirit (as we haue shewed before) whereby they are made one with christ and he one with them. And as meate plentifully prepared, daintily dressed, and only seene vpon the table, doth not nourish the body, or take away hunger: so, if the gospell be preached and the sacraments administered, except we apply the promises of the gospel, and beleue that christ withal his gifts is ours, they profit nothing towards our saluation. Such therefore as lawfully and worthily come to the lords supper, as to a table richly furnished and to a banquet liberally provided, must not onely generally beleue that Christ suffered in the flesh and dyed for sinners, but ^c particularly for themselues, yea communicath ^c Galat. 3, 20 himselfe and al his gifts to them abundantly, as certainly as themselues eate of the bread and drinke of the cup.

This vnion and communion is neere, and wonderfull great: and therefore the apostle fitly calleth it a mystery, euen ^d Ephes 5, 32 *a great mystery*, speaking of christ and of the church. For, what vnion can bee greater, then that which is betweene

^a 1 cor. x, 16

^b Mat. 26, 26

^c Galat. 3, 20

^d Ephes 5, 32

the thing nourishing, and the thing nourished? We haue nothing in *Adam*, but that which conueyeth death vnto vs: so that it is needefull to be ioyned to one which maie giue life to vs, that as we die in *Adam*, so wee may liue in him. This vnion cannot by reason be expressed, or fully vnderstood. As *Christ*, in the daies of his flesh, had a dubble kindred, one earthly and carnal kindred, the other spirituall, that by faith receiued his worde, and beleued in his name, of whom he said, *Behold my mother and my Brethren; for who soeuer shall do my fathers will, which is in heauen, the same is my brother, sister, and mother:* so is it in this vnion and fellowship with him, one is outward and bodily, which al mankind hath with him, in that he is partaker of our flesh and blood, the other inward and spirituall, whereby we are made partakers of him and of al his sauing graces to euerlasting life. As *Christ* was borne of the *Virgin Mary*, and vnited our nature to him, taking vpon him, & not the *Angels* nature, but the seed of *Abraham*, euery reprobate hath this vnion with him, in that he tooke vpon him the shape of a man: but there is a mysticall and marueilous vnion, whereby he dwelleth in vs by faith, whereby we are truly coupled to him, made partakers of him, deliuered from sin, and made heires of euerlasting life, quickning and sustaining vs, as food which preserueth the life of the bodie. If the arme ioined to the body haue no life, no sence, no benefit of vitall spirits, it is no part of the bodie, though it be vnited to it: so the wicked liuing without faith, are as it were sencelesse, they haue no forgiuenes of sinnes, no sanctification, no saluation, and therefore are no true members of *Christ*. If he poure not life and grace into them, they are not his members: if he kill not sinne in them, they are not vnited spirituallie vnto him, The bodily vnion with him, shall profit nothing: it is the spirit that giueth life.

Vse. 1

Seeing then the receiuing of the bread and wine which turne into our substance, teacheth the mysticall vnion between *Christ* and his members: we learne first from hence, that all the faithfull and godly are truly made partakers of *Christ*

Christ and his graces, as the members receiue life from the head, and the tree moisture from the root. For, euen as the wife ioyned to her husband in marriage, is thereby made partaker of his body and goods, hath interest with him in the commodities of this life, & and loketh for nourishment, ⁵ Gen. 20, 16 food, fellowship, protection, and gouernement from him: so, being made one with Christ, we are indued with his heavenly gifts and blessings. This must be our comfort in all dangers and tentations, in all tryals and assaults, to consider that we are one with Christ, we are not only dear vnto him, but nearely ioyned with him, as members to the head, as the wife to the husband, and as the braunches to the vine, and therefore can neuer be seperated from him in life or death.

Secondly, this streight vniting of the faithfull to Christ, sheweth that the vngodly haue no part nor fellowship in him and with his graces: though they be ioyned to a communion of the same nature, and haue many common gifts of knowledge, and vnderstanding, yet Christ neuer dwelleth in them with his sauing graces and with his spirite of sanctification, he possesseth not their harts, he worketh not in them a particular perswasion of their reconciliation to God, neither an hungering desire, aboue all things to bee at vnitie and peace with him, neyther a distaste and dislike of sinne, neyther the comfortable spirite of grace and prayer: all which are in some measure in all the faithfull. Wherefore, although they may bee cloathed with the flesh of Christ, they cannot be said to be couered with the grace of Christ: although they be like vnto him in regarde of this naturall body: yet they are not indued with his heavenly spirit, they haue many priuiledges through him, but they want such as accompanie saluation.

chap. 14.

Of the third vse of the Lordes supper.

THe third vse of the Lordes supper is a spirituall communion and growth with our brethren, to bee one body rity.

^a The lordes supper is the band of charity.

bodye with them, flowing from the communion which we haue with Christ. For as the vnion betweene brethren and sisters of the same bloode and of the same flesh, springeth from the neer coniunction they haue from father and mother as from a fountaine: and as the vnity and concord among seruants of the same society, ariseth by meanes of the same maister: so the faithfull that haue communion with christ, haue likewise communion one with another.

b 1 Cor. x. 17

This Paul testifieth evidently, writing to the *Corinthians*, *b* *We that are many are one breade and one body, because we all are partakers of one bread.* This is to be vnderstood of that communion and fellowship which the members haue one

with another, who receiue food and norishment from the same table, therby professing themselues to be of the selfe same family and household. Besides, by the vnitng together of many graines is made one bread: of many clusters of Grapes one wine is pressed out: so, out of many members groweth vp one body of the church, which is the body of christ. This maketh much to the reconciling, renewing, and maintayning of friendship, that we are all partakers of one bread made of many cornes, and drinke of the same cup of wine made of many clusters, *c* as the Apostle setteth downe, *1. cor. 11. Wee are all made to drinke into one spirit.* Wherefore we are not onely to look to our vnion with christ, but also our ioynng our selues with them who are of the same mysticall body, be they neuer so many that receiue with vs this holy supper: in respect whereof, this sacrament hath bin called a communion.

c 1 cor. 12. 13

Now, let vs consider what vse may be made heereof to our selues. Is this one end of the institution of christ's last supper, to lay before vs our communion one with another? then, what gifts soeuer we haue receiued from christ, wee must imploy them to the benefit and good of others. If god haue giuen vs knowledge, we must vse it to instruct the ignorant: if the gift of zeale, we must applie it to kindle and stir vp others to remember from whence they are fallen: if faith and sanctification, we must bestow them to the gain-
ing

Vse. 1

ing and winning of others: if the outward thinges of this life, and this worlds good, we must communicate them to others, according to their want and out wealth, their poverty and our plenty. The candle hath receiued light, not for it selfe, but for others. The trees bring forth fruite, the clouds drop downe raine, the fountaines send downe water, the Sun shineth, the earth flourisheth, the Bee gathereth, the beast laboureth, to profit others: And wherefore haue we all receiued moysture from the root, light from the sun, fruit from the tree, water from the fountain, euen life from Christ, but to impart it to others as freely as we receiued? This is taught vs in many places: *Let euery man as he hath receiued the gift, minister the same one to another.* And in another place, *The manifestation of the spirit is given to euery man to profit withal: god hath tempered the body together, least there should be any division in the body, that the members might haue the same care one for another.* So then, the gifts that we haue receiued of vnderstanding, wisdom, zeale, exhortation, reprehension, and whatsoeuer gifts externall, internall, or eternall: let vs consider that we are stewards not masters of them, and therefore must render and giue an account vnto the author and giuer of them, when he shall say, *Give an account of thy stewardshippe, for thou mayest bee no longer Steward.*

1 Pet. 4, 10
1 cor. 12, 7

Thou art no longer Steward

1 Luk. 16, 13

Againe is the Lodes supper the bond of charity? and vs. 2. doth it put vs in mind of our communion with the saints & fellowship which one hath with another? then all such as receiue the same doctrine, imbrace the same religion, and meet at the same table, must be vnited in Christian loue, gentlenes, meeknes, and patience one towarde another, supporting one another, bearing the burthen one of another, being alike affected and disposed, guided by one spirit, nourished by the milke of the same word, acknowledging one faith, professing one faith, liuing in one body, walking in one callinge, looking for one kingdome worshipping one Lorde, meeting at one Supper, and washed with one Bapisme for our regeneration and sanctification.

Aug. tract.
16 in Iohan.

† Eph. 4, 1 2, 3
Ruth. 1, 16, 17

§ Phil. 2, 1 2, 3

h Act. 4, 32

sanctification; † according to the saying of the Apostle. Eph 4. *Walke worthy of the vocation wherunto ye are called, endeavouring to keepe the unity of the spirit in the bond of peace, there is one body, and one spirit, euen as ye are called in one hope of your vocation. There is one Lord, one faith, one baptisme, one god, and father of all, which is a boue all, and through all, and in you all. And in the same* § *epistle to the Philippians, If there be any consolation in Christ, if any comfort of loue, if any fellowship of the spirit, if any compassion and mercy: fulfill my ioy, that ye be like minded, hauing the same loue, being of one accord and of one iudgement, that nothing be done through contentions.* And Luke, Act. 4. describing the h notes of the Church of Christ, saith, *The whole multitude of them that beleued were of one heart, and one soule, neither any of them said, that any thing of that which he possessed was his owne, but they had all things common.* Let vs acknowledge our selues to bee fellowes of one household, and members of one body: and euermore bring with vs this fruite of loue to the Lords Supper, otherwise we shall neuer be the Lords ghuests. If bretheren that are the children of the same father, malice and maligne one another, will not the father be angry? And if one fellow-seruantes brought vp in one family, fall together by the eares, will not their maister be displeased and offended? Seeing then, God hath vouchsafed to call vs his children, to admitte vs into his house, to nourish vs at his owne table, and to preserue and reserue vs to his heauely kingdome: hee will take from vs all these priuiledges and prerogatiues: if wee be hatefull and hating one another, and deale with vs, not as with his own chidren, but as with his vtter enemies. Thus much of the third and last end of the Lords Supper.

Chap. 15.

Of examination before the Lords supper.

WHat the Supper of the Lord is, what are the parts and vses thereof, and what an heauenly banket it is for al worthy

worthy receivers, hath hitherto bene sufficiently declared
 now it followeth to set downe a the way and means how
 we may come worthily. For the whole fruit of this Sacra-
 ment standeth in the right partaking thereof. The right
 manner standeth in preparing our selves to come, and in
 examining our selves before we come. No great thing can
 bee done well, without good care and endeavour. In all
 humane b things of any importance, nothing is attempted
 or atchued without some preparation more or lesse going
 before, according to the nature of the matter. Before men
 sit downe to eat or drinke their ordinary food, before they
 sleepe, before they wash, before they walke, before they
 work, some preparation goeth before. Before c the ground
 is tilled, it is prpa red. Before the d law was deliuered, be-
 fore the Saboth was sanctified, before the sacrifice was of-
 fered, before the Passouer was killed, before the worde
 was receiued, before prayers were vttered, the heart was
 in some sort preparad. One of the greatest duties required of
 vs, is to dy well: whereunto all our life should be a prepa-
 ration, and euery day should be a meditation of death, that
 we may not be found vnready and vnprepared e when the
 bridegroom shall come. So the Supper of the Lord being
 an excellent misterie and the food of our soules, whereby
 we receiue Christs body and blood: there is required of e-
 uery one, a trying, prouing, and examining themselves,
 least, seeking comfort by their comming, they bring vpon
 themselves iudgement through want of preparing. This
 trueth deliuered, hath the witnesse and consent f of many
 Scriptures for the confirmation thereof. The Prophet 2.
 Chron. 35. saith. *Kill the passeouer, and sanctifie your selves, and
 prepare your Brethren, that they may do according to the word of the
 Lord by the hand of Moses.* And the holy man Iob, when the
 daies of the banketting of his children were gone about,
 sent and sanctified them, and rose up early in the morning, and of-
 fered burnt offerings according to the number of them all. Also the
 wiseman Eccl. 1. 4. *Take heede to thy foot when thou enterest in-
 to the house of God, and be more ware to heare, then to giue the sa-
 crifices*

a Examinati-
 on necessarie
 before wee
 come to the
 Lords table.

b Cicer.de
 offic.lib.1

c Jerem.44
 d Exod.19,10

e Math.25,13

f 2 Chr.35.6

crifice of fooles, for they know not that they do euill. Likewise the prophet Jeremy, Lament. 3. *Wherefore is the living man sorrowfull? Man suffereth for his sinne: let vs search and try our waies, and turne againe to the Lord.* To the same purpose the prophet Dauid saith, Psal. 4. *Tremble and sinne not, examine your owne heart vpon your bed and be still:* and Psal. 119. *I haue considered my waies, and turned my feete into thy testimonies.* The Apostie Paule is very direct in this point, as Gal. 6. 4. *Let every man proue his owne worke: and then shall he haue reioycing in himselfe onely, and not in any other.* Also 1 Cor. 11. *Let a man examine himselfe, and so let him eate of this bread, and drinke of this cup: where he speaketh of purpose of the Lordes Supper.* So then, it is a duty required of all persons that come to the Lordes Table, or any other exercise of religion, to search their owne heartes and consciences narrowly, how they bee affected and disposed touching the discharge of this duty.

Reasons of
this duty of
Examination

Gen. 41, 14

Sate:

And if wee would farther consider the necessity of this examination: we should finde it standeth vpon many sufficient reasons and causes as vpon certaine foundations that cannot be remoued. Doe we not see men when they come into the presence of some honourable and Noble person, to adresse themselves to doe it with all reuerence? Ioseph being sent for, to come before Pharaoh King of Egypt, shaued his hed, and changed his raiment: and pro. 23. *When thou sittest downe with a ruler at meate, consider diligently what is before thee.* Therefore, when wee sit at the Lordes table to sup with him, and are admitted to be his welcome guests: we ought much more to be careful to sanctifie our soules with al solemnity. Consider with me a little our own practise. We will not put our ordinary meates in a dish vnwashed, nor our common drinks into a cup vncleansed: and shall we put the signes of bread and Wine which are choise instruments to conueigh Christ vnto vs, into vn sanctified soules, vnprepared heartes, and filthy consciences? Doth not our sauour Christ reprove such hypocrisie, when he saith, *I will discerne the face of the sinner, and you not discern*

Math. 16, 3

66776

come the signes of the times? And if that vpper chamber, where the supper was first administred, were trimmed and garnished: should not our hearts be prepared, into the which it is receiued? Shall Christ himselfe offer to come into our houses: and shal not we sanctifie our harts to entertain such a guest? This were to great carelesnesse and contempt.

Moreouer, waigh with me the profit that commeth to out selues to moue vs to this examination. The comfort is great, the fruite is excellent, the benefit is vnspokeable to those that partake the mystery of the Supper worthily, they receiue christ, they receiue remission of sinnes, they receiue saluation, they receiue assurance of eternall life. For, if the woman diseased & with an yssue of blood; loe twelue yeare, comming behind Christ and touched onely the hemme of his garment, was made whole: then assuredly the spirituall receiuing of the body and blood of christ shal not bring lesse profit; if the faith be equall, which notwithstanding is wholly lost without preparation. Ponder with me also how by neglect of this triall of our selues, not onely this profit is lost, but the Sacrament it selfe is after a sort defiled. For, howsoeuer it be in it selfe by the ordinance of God an holy and heavenly bancket, yet to the vngodly, vnregenerate, and vnsanctified, it becommeth vnholly and wholly earthly, as the prophet Haggai teacheth, Chapter 2. *If a polluted person touch an holy thing, it shall be uncleane.* Hag. 2, 14. The person must be holy that will haue sound profit by the holy thinges of God: the man that is vnholly, defileth every thing he toucheth, the polluted Person polluteth all thinges. For as, Tit. 1, 15. *to the pure all thinges are pure, but vnto them that are defiled and vnbeleeuing is nothing pure, but euen their mindes and consciences are corrupted: so the prophane Person defileth all thinges, and turneth wholesome meate into noysome poyson.* We must therefore vse sanctified thinges with sanctified hearts: and for spirituall meate we haue spirituall vessels. Furthermore, marke the great danger & punishment that is procured

but onely by the side of me

Hag. 2, 14

Tit. 1, 15

by his vnholynes he defileth the holy thinges of god, & so by his vnholynes he defileth the holy thinges of god

1 Cor. 11, 27

procured and purchased by this want of preparation. For, the vnworthie receiuer is guiltyⁿ of the body and blood of Christ as the Apostle specieth, 1 cor. xi. *Whoſoever ſhall eate this bread, and drinke the cup of the lord vnworthily, ſhall be guilty of the body and blood of the Lord.* And againe, *He that eateth and drinketh vnworthily, eateth and drinketh his own iudgement, becauſe he diſformeth not the lords body: for this cauſe many are ſick and weak among you, and many ſleepe.* Where he teacheth, that ſuch as come vnworthily, vnreuerently, and otherwiſe then ſuch miſteries ſhould be handled, doe deſpiſe and tread vnder their feet Ieſus Chriſt himſelfe, prouoke the Lords wrath, and bring on themſelues ſwift damnation. Not that he is carnally and bodily preſent, but becauſe the reproache which is vsed in the ſignes, toucheth the bodie and bloode of Chriſt ſignified by them. Euen as if a man ſhoulde rent, diſgrace, deface, ſpit vpon, tread and trample vnder his feet, and villanouſlie abuſe the image, ſeale, and letters patents of a Prince, he ſhould be adiudged o guilty of a grieuous crime againſt the perſon of the Prince himſelfe, not which hee receiueth but deſpiteth: ſo, ſuch as come vn-
 > thankfully and vnworthily to this ſupper, are guilty of his
 > body, not which they haue eaten, but which they haue re-
 > fuſed and reiectred being offered vnto them, and therefore
 > are guilty of their owne death, inasmuch as God with the
 > ſignes offereth his owne ſonne.

4 Rens laſe
Maieſtatis.

Wherefore ſeeing the preſence of God moueth, ſeeing our owne profit perſwadeth, ſeeing our owne praſtiſe furthereth, ſeeing the defiling of the Sacrament and the danger of vnworthy receiving teacheth, and laſtly ſeeing our owne iudgement in humane affaires (when the daunger is not ſo great, nor the loſſe ſo certaine) cryeth out for this neceſſary preparation: it ſtandeth vs vpon, before we enter into this holy worke (whereinto of ourſelues wee are more vnfit and vntowarde, and which in it owne nature is moſt profitable) to ſet our ſelues before the Lord, who ſhal examine and iudge the quicke and the dead: to ſearch into
 e our owne wayes and to keepe a ſeſſions in our own ſoules:

to looke into our secret and hidden corruptions, how wee haue gone forward or backward in golinesse: to try whether we haue a knowledge, feeling, and disliking of our finnes, and whether we haue any feare of Gods iudgments, or faith in his promises, or hope in his mercie: to iudge our selues, that we may not be iudged of the Lord: to labour to find out our speciall finnes, struiuing against them by earnest praier to God, and condemning them for euer in our selues. If we would thus iudge our selues, wee should not be condemned with the world. Let vs be grieved for our naturall blindnes. Let vs acknowledge confusion of faces to be due vnto vs. Let vs deeply imprint in our owne harts the horror of our sins past and present. The more wee perceiue and discern our own vnworthinesse, the greater shalbe our finnes to come to this Sacrament: and thelesse we espy our owne imperfections, the more we incur the danger of Gods iudgements. So then, to touch vs with true humility, and to break our stony hearts in pieces with remembrance of our daily offences, let vs often meditate on the death and passion of Christ, who was forsaken, scorned, buffeted, and crucified for vs: he was led as a lambe to the slaughter and shunned not the shame of the Crosse: then the powers of heauen & earth were moued, ^p *Iudea* was darkened, the earth quaked, the stones claue in sunder, the graues opened, the Sunne was in the ful-moone eclipsed, the vaile of the temple was rent, the dead were raysed, the theefe repented, the centurion glorified God, and the whole order of nature was changed. All these things doe set before vs the heinousnesse of our sins, and the greatnesse of gods wrath, which could not be appeased, but by crucifieng of the body and by shedding of the blood of Christ, which is represented to vs, as in a glasse, in this Supper. Thus wee haue shewed by testimonies and effectual reasons, that, as in the passe-ouer they were commanded to chuse them a lambe ^q on the tenth day, but to kill him on the fourteenth, so that they had 4. daies liberty betweene the separating and the killing of him, for preparation and

^p Math. 27. 45

note a strange

^q Exod. 12. 3

sanctification of themselves: in like manner, in the supper, which is the same to vs, that the passe-ouer was to the *Iewes*, the spirit of God chargeth in this duty vpon vs, that we prepare our harts reuerently thereunto.

vse. 1.

Now, as we haue seene the necessity of this examination: let vs consider what vses are to be made thereof. Is it required of all communicants that come to the Lords table, diligently to examine themselves? Then from hence it followeth, that all men are bound to know the word of God, and to be skilfull in the scripture, that thereby they may be able to try their owne hearts, and examine themselves by that rule. But if the rule be vnknowne, the tryall spoken off cannot be made, the examination commaunded cannot be practised. Especially there is required of vs the knowledge in the doctrine of the law, not onely to be able to rehearse the words, but to know the end and meaning of them, the speciall branches of them, what are the duties commaunded, what are the sinnes condemned: for by the law commeth the knowledge of sinne, and the Apostle had not knowne sinne, but by the law: for hee had not knowne lust, except the law had sayd, thou shalt not lust. As then, he that will try Golde from copper, must haue his touch stone: so he that will rightly examine his obedience, must familiarly be acquainted with the Canon of the scriptures. This our Sauour teacheth Ioh. 5. *Search the scriptures, for in them ye thinke to haue eternall life, and they are they which testifie of me.*

* Rom. 3, 20

† Roman. 7, 7

* Iohn 5, 39

* Colo. 3, 16

If then we search them, they will giue vs light to search our selues. And the Apostle requireth the *Colossians*, to haue the word of God dwell plentifully in them in al wisdom. Wherefore, he that said, examine your selues, ment we should also know the scriptures, and especially the law of God, which must be the glasse of our lines to behold our offences: and the very ground- worke of this examination.

* Iam. 1, 23, 24

vse. 2

Againe, we are charged to try out our waies, and examine our selues? Then we learne from hence, to acknowledge

ledge a difference between baptisme and the lords supper. For baptisme is due to the whole church, and euery member thereof, whether old or young, to all infants, who are the children of faithful parents, that haue giuen their names to Christ, and are entred into the profession of the Gospell. And howsoeuer confession of faith & fruits of repentance, are required of the elder sorte, (as wee haue shewed) yet touching infants it is sufficiēt if they be born in the church, of such as are members of the church. But the Supper of the Lord belongeth only to such as are able to examine themselves, to try their owne harts, and to remember his death, which things cannot agree with children. As we see in the passe-ouer, not all the children of the faithfull were admitted thereunto: but onely such as could enquire and require a reason thereof, ^b and did desire to be instructed of their parents, and such as had learned to make the law a frontlet before their eies, and a signe vpon their hands, that so the doctrine of God might not depart out of their mouths. Besides, if we consider the outward workes in both the Sacraments aright, ^c we shall plainly see the truth of this diversity. For, in Baptisme the action of the minister is to wash the body with water, which requireth not discretion in him, that is to be baptized, forasmuch as we can cense and wash the things that are without reason, without vnderstanding, without sense, and without life. But in the sacrament of the supper, a reuerent giuing, an attentue hearing, a certaine vnderstanding of that which is spoken, a wise receiuing and eating, and a carefull considering of whom to take, and what to take is required into the outward work: how much greater iudgement is required, to know that God the father giueth the body and blood of his sonne to be receiued by faith? Thus then, this examination maketh a distinction betweene both the sacramentes of the new testament, and sheweth, that it is not necessary to the saluation of infants, that they com to the Lords table.

Thirdly, seeing no man must presume to come thither without a serious examination of himselfe: it debarreth

^b Exod, 12 26

^c This overthroweth the opinion of Innocentius, Augustine, Musculus. & others, who teach it to be fit and needfull that children be admitted to the Supper, Innocent. 1. epist. ad patr. concil. Mile. August. epist. 107 ad Vitalem. Muscul. loc. communitat. de Euchar.

¶ Five sorts of
persons bar-
red from the
lords supper

from the Lords supper five sorts of persons, to wit, children, furious and mad men, ignorant persons, prophane persons, and all sorts of infidels. First of all, if there be a necessity of searching and trying our selues, it excludeth all infants and children in age, who vnderstand not what the holy spirit speaketh in this Sacrament, what God the father offereth, what the Sonne performeth, and what faith receiueth, they know not what it is to eate christ spiritually, and to be nourished by him effectually. Secondly, all foolish, furious, and mad men, being such as want the vse of naturally-gifts of reason, wit, discretion and iudgement, the defect where-
 m of, whatsoeuer they are in age and yeares, maketh them as children in gifts, not being able to examine themselves, are to be separated. Thirdly, howsoeuer many haue yeares of discretion, and the common vse of naturall gifts of vnderstanding: yet, if they neither haue the knowledge of
 excoꝛp̃io God, nor the knowledge of themselves, nor the knowledge of the doctrine of the Sacramentes, and other fundamentall points of religion, they are not to be admitted but refused.

Fourthly, if they haue all these things, and want neither ripenesse of age, nor yeares of discretion, nor vse of reason, nor knowledge of the doctrine which is according to godlinesse: yet if they remaine prophane, vngodly, vnrepentant, stubborne, malicious, reuenging, open contemners of God, of godlinesse, and of his word, idolaters, adulterers, blasphemers, drunkards, and such in whom appeareth no amendment of life, these and such like are not interested in this Sacrament.

Lastly, it excludeth and shutteth out all such as are without God in the world, all *Atheists, Infidels, Turkes, Iewes, and Heretikes*, all such as haue not yealded themselves to the Church of GOD, and haue not made profession, of their faith, and such as are worthily excommunicated from the Church by the power of the keyes. Whereby we see, that all infants and children that want yeares, all furious and foolish persons that want the vse of reason, all blind and ignorant persons

persons, that want the knowledge of God and of themselves, all vnrepentant persons that bring not with them faith and repentance, all infidels and vnbeleeuers with others that are out of the bosome of the church, are to be kept backe from this Supper, being such as either cannot or will not submit themselves to this holy necessary duty of examination, thereby hauing no right or title to come to his table. For such as haue not the church to be their mother, cannot be nourished with this meate of the church, to wit, the Supper of the Lord.

Fourthly, if all persons are to prepare themselves to this Sacrament: then none are willingly and wilfully to abstain and refraine from comming vnto it. For as such sinne grievously, who present themselves vnworthily to this blessed communion: so do they greatly offend on the other side, that offset purpose absent themselves from this spirituall banquet prouided for them. God is dishonored both these waies, as well by receiuing vnreuerently, as by abstayning carelessly from this Sacrament. For he lyeth vnder an heauy curse deseruedly, that doth any of the Lords works negligently. Euen as the patient, which being sicke maketh no account of the dyet which the Physicion hath prescribed, is no lesse blame worthy, then he that abuseth it disorderly, inasmuch as both sorts do it oftentimes to their danger and destruction: so is he no lesse faulty, that maketh that reckoning of the receit which the chiefe Physicion of our soules the Lord Iesus hath appointed, then he that misuseth and misapplyeth the same, because both do it with great perill and hazzard to themselves. We know that such, as, being bidden by the King to the wedding of his Sonne, made light of it and refused to come, were destroyed as wel as he that came without his wedding garment. We know when the word of God is preached, which is the power of God to saluation to all that beleue, such as absent themselves from the hearing of it, perish iustly, as wel as they that come without faith and repentance. We know when the passeouer was celebrated, such persons as were negligent to ob-

vse. 4

e Ier. 48, 10

e Matth. 22, 7

e Rom. 1, 16

serue and keeps the same according to all that the Lord had commanded *Moses*, were to be cut off from his people,
h Because they brought not the offering of the Lord in his due season,

h Num. 9. 13

may as much as in some of the
 function: for he that respecteth
 and eateth with that sacred com-
 munion, alone and Christ for
 he hath not instant in the
 manner: he is now deserv-
 ingly after that he cannot
 receive, because either he is out
 of love and charity, or hath
 committed some sin wip-
 half, notwithstanding: but let him
 rather halfe be in charity, and
 not put it in present: where
 he may come: for the Apo-
 stle saith, *let us examine our-
 selves, that we may not be found
 unworthy of the Lords Supper*
 he may abstaine: but that he
 may come, worthy: and if
 these excuses would true be
 come, then they might be
 like proportion of reason: *abstain-
 from prayer, etc.*

i Heb. 12. 1

and heere we see, what a care
 thing it is, to come to this and
 in this great and heavenly com-
 munion: *knowe your sin, and
 have a good conscience: for considering
 that no man hath yete: hath
 up in his pocket: or with him
 in his hand: that he hath receiv-
 ed when he list: and so when he
 receiveth: how can such come to
 this communion? nay, how can he
 come: satisfaction is it, due to every
 one: that receiveth unworthily:
 and that receiveth unworthily:
 neither may he abstaine from the
 sacrament for take ye: but ver-
 be this in remembrance of me: is
 for: come: and therefore we must
 pray: it should be for: give us
 one: it: come a carefull watch over
 all my wayes, and to fear for
 commit and from all that
 out to wine, oyle, and honey: and
 be to walk in god as *Hierock*
 12. and by all good means, for
 people faith and a man can
 be true at all times, by
 the grace of the Lord: *table of
 communion: for the Lord: for the
 faith, and daily receiving of the**

serue and keeps the same according to all that the Lord
 had commanded *Moses*, were to be cut off from his people,
h Because they brought not the offering of the Lord in his due season,
h Num. 9. 13
 to this communion, and abstaine from it, for feare of com-
 municating vnworthily, deprive themselves of great com-
 fort. And this is the very cut-throat of al godlines and reli-
 gion: For why doe they not, by like proportion of reason,
 refrain from inuocation and calling vpon the name of god,
 for feare of praying amisse? And why may they not absent
 themselves from hearing the word of God, fearing to hear
 amisse? So that if this pretence were a lawful warrant to ab-
 staine from the Lords Supper for feare of vnworthy recei-
 uing, we might bid all godlines farewell, in asmuch as it o-
 peneth a gap for men to abstaine from performing all du-
 ties of piety and godlines. Wherefore, let not such persons
 flatter themselves with vaine excuses and lying words that
 cannot profit, neither daube with vntempered mortar, say-
 ing, we are vnworthy, we cannot come: rather let them la-
 bor to shake off their vnworthines, and to cast away i euery
 thing that presseth down, and the sin that hangeth so fast on,
 that so they may be worthy receivers. Let them not con-
 temne the commaundement of christ which saith, *take ye,
 eat ye, do this in remembrance of me.* Christ hath commanded,
 we must obey: he saith, come: shall we be so vnthankfull
 to say, we will not come? He calleth, shall we not answer?
 He biddeth his ghests, shall we make excuses? He sendeth
 his messengers and prepareth his feast, shall we not prouide
 and prepare to eat thereof? He offereth himselfe vnto vs,
 shall we contemne the blessed remembrance of his death
 and passion, even the price of our redemption, and shut
 our selues from the communion which the faithfull haue
 with him and one with another? So that wee are to per-
 suade our owne hearts, that God is prouoked to anger, as
 well by negligence, in abstaining, as by vnworthinesse in
 receiuing the Supper.

As we haue waighed the necessity of preparing and examining our selues: so let vs consider the manner how it is to be performed. Such as will in an holy manner prepare themselves: to celebrate the Lords Supper to the glory of God and comfort of their owne soules, must diligently acquaint themselves with these 4. pointes, with knowledge, faith, repentance, and reconciliation to those whom they haue offended. It is required of all persons that come to this Sacrament, to know the grounds of religion, and vnderstande the doctrine of the sacramentes. Secondly, to beleue in christ, and to looke for saluation in him alone, inasmuch as there is no other name vnder heauen by which we must be saued. So then we must come with faith, which is the hand to apprehend christ. Thirdly, to abhorre and detest our sins, to hate them with an vnfeined hatred as our deadly and most dangerous enemies, and to haue godly sorrow for them which may cause repentance not to be repented off. Lastly, to loue our bretheren truly and sincerely, yea euen our enemies. If we find not these things in our selues, we must carefully vse al holy meanes appointed for this purpose, to begin them in vs: otherwise our estate will proue to be fearefull and dangerous. We must with al sincerity, conscience, and zeale, vse prayer, the word read and preached, conference, meditation, and such like helpes as may further them in vs. If we do find them in vs, though feeble and in great want and weakenesse, we are not to abstaine from the sacrament, but to come thereunto to seeke strength of faith & encrease of obedience. Wherefore, ^b our sauiour calleth such vnto him, *come to me all ye that are weary and sore laden, and I will ease you: take my yoke on you, and ye shall find rest vpon your soules: for my yoke is easie, and my burden is light.* And Chap. 12. *A brused reede shall be not breake, and smoking flaxe shall be not quenche, till he bring forth iudgements vnto victory.*

^a Four pointes
required in
examination
of our selues.

2.

3.

4.

^b Mat. 11, 28.

Matt. 12, 20.

Touch-

* The 1. part
of examina-
tion is know-
ledge of gods
word: *Mat. 7.*

* Iohn 17, 3

* Rom. 10, 17

* What parti-
cular pointes
are necessary
to be known
of al that cōc
to the com-
munion.
* Act. 17, 28

* Iohn 5, 7

Touching the first, we are to obserue, that such as wil come aright to the lords Supper, must haue the knowledge of Gods word, which is the foundation and ground-work of faith. We must know what to beleue, and must learne the doctrine of saluation out of the Scripture. Our Sauour Christ, in that heavenly prayer which he made a little before his passion, vseth these words to his father, *This is eternall life to know thee to be the onely very God, and whom thou hast sent Iesus Christ.* We must know how miserable all men are of themselves, that we are seperated from God, the children of wrath by nature, as wel as others, and the very fire-brands of hel. They that want this knowledge, cannot iudge aright of the partes and vses of this Sacrament, nor desire this heavenly meate which nourisheth to eternall life. So then, knowledge must necessarily go before faith: for it is the nature of faith to beleue that which it knoweth, and therefore where there is small knowledge, there is a little faith: and where there is no knowledge, ther can be no faith: according to the doctrine of the Apostle Roman. 10. *Faith cometh by hearing, and hearing by the word of God.* The knowledge required of vs when we approach to this Sacrament, standeth in these two pointes: first in the knowledge of God, Secondly in the knowledge of our selues. In these two braunches standeth the first part of examination. And these two pointes are so neerely ioyned and knit together, that no man can thoroughly know God, vnlesse he know himselfe: and no man can haue the perfect knowledge of himselfe, except he know God in whom he liueth, moueth, and hath his being. Vnder these two heads, many particular pointes are containd, necessary to be known of those that offer themselves to bee partakers of this sacrament. First, that there is onely one God, that hath made himselfe knowne in three persons; the Father, the Sonne, and the Holy-ghost: Secondly, that God made man and all other creatures good, and gouerneth all thinges well: Thirdly, man did fall through the entisement of the Deuill, and his own wilful disobedience in breaking the commandements of

of god : Fourthly there are ten commaundements diuided into two tables : whereof the foure first commaundements concern our duties to God, the fixe last our duties toward our neighbour : Fifthly, we cannot keepe these commaundements, nor any one of them, but we breake them daily, in motion, in thought, in worde, and in deede : the breache whereof deserueth ^t the curse of God, that is, all miseries in this life, death in the ende of this life, and Hell fire after this life : Sixtly, there is no meanes or remedy in our selues or in any creature, but onely in Iesus Christ the eternal son of god, ¹ who is god & man: God, that he might ouercom death: and man, that he might die for our sins. He hath pacified gods wrath, fulfilled the righteousness of ^l law, sanctified our nature, adopted vs to be the children of god, and maketh our duties (though weake) acceptable to his father. Seuenthly, all haue not deliuerance by him, but onely such as beleue in Christ, ^m whose obedience and righteousness is made ours by a liuely faith, whereby we are perswaded that through him our sinnes are forgiven, and wee made the children of God : Eightly, faith is a gife of God applying Christ and al his merits particularly to our selues, and teaching that he is a Saviour ynto vs. Ninthly, beeing saued by Christ thrugh faith, ⁿ we may not liue as we list: this vnspeakeable mercy teacheth vs to deny all vngodlinesse, ⁿ and all worldly and sinfull lusts, to to liue soberly, righteously, and godly in this present euill world, and to walk in newnes of life, ^o because no vnrighteous person shal enter into the kingdome of heauen. ^p

Tenthly this faith which bringeth forth a reformed life, is wrought in our heartes by the Holy-ghoaste p through the preaching of the word, being truely expounded, and profitably applyed with doctrin, consutation, exhortation, correction, reformation, and consolation : and it is encreased besides, by readings, praying, and receiuing of the sacraments. Eleuenthy touching prayer, we haue a perfect platforme left vs ^q by Christ in the Gospell, which containeth sixe petitiones, the three firste concerning the glory

Deut 27, 26

1 Luk. 1, 35

m 1 cor. 1, 30

n Luk. 1, 74

o Ephe. 6, 5

p Rom. x, 14

q Matth 6, 9

glorie of God, and the three last concerning the necessities of our owne bodies and soules, 1. the sacraments are another help to strengthen and increase faith, which are outward signes and seales ordained of God, to assure vs that Christ and all his sauing graces are giuen vnto vs. These are two in number. Baptisme, the Sacrament of our regeneration and new birth, assureth vs by the washing of water, that our sins are forgiven by the blood of Christ, and wee borne anew to god. The Lords supper assureth vs, that by bread and wine giuen and receiued according to gods ordinance, Christ is giuen vs to be our spirituall nourishment to euerlasting life.

These grounds of religion must be knowne and vnderstood, that we may learne how wretched and miserable we are by nature, and what remedy god hath ordained for our deliuerance. We shall neuer feel the sweetnes of gods mercy, vntill we find the greatnes of our owne misery. We cannot perceiue how greatly we stand in neede of Christ, vntil we knowe our owne woful and wretched estate by reason of sin. Such then as are ignorant in these necessary points of christian religion, and especially in the doctrine of both the sacraments, can neuer come aright vnto them, can neuer shew forth the Lords death, can neuer discern his body, but blindly run on to the danger of their owne soules. Wherefore it standeth all men vpon, to desire the sincere milke of the word: that they may grow thereby, to seeke after knowledge, as for siluer, and after vnderstanding as precious stones. A loathing stomack neuer wol digesteth the meat that is put into it: and he that is full, despiseth the Hony combe. What is the reason, that they remaine blind in the matters of god and their owne saluation, and as bruite beastes in vnderstanding? Surely, because they desire not the waies of god, they regard not his fear, they contemne knowledge, as *Esau* did the blessing, and the *Israelites* did their *Manna*. For no man truly desired the knowledge of god and of godlines vnfaignedly, but he had the meanes offered vnto him at one time or other. *Cornelius*

*nelius, desiring to be thoroughly instructed in the way of sal-
 uation, was directed by the Angel to sende for peter, who
 should speake words vnto him, whereby he and his household should be
 saved. Thus David, going the way of all fleshe, instructeth
 his sonne Salomon, Thou Salomon know thou the God of thy fa-
 thers, and serue him with a perfect hart and with a willing mind: if
 thou seeke him, he will be found of thee, but if thou forsake him, he wil
 cast thee off for euer. This is it also which the Prophet procla-
 med. 1 chron. 15. O Asa and all Iudah and Benjamin, hear ye
 me: the Lord is with you, while ye be with him: and if ye seeke him,
 he will be found of you: but if ye forsake him, he will forsake you. Like-
 wise, the Euangelist teacheth, that when Zacheus sought
 to see Iesus, he shewed himselfe vnto him, he entered into
 his house, and that which is more into his heart, and that
 day saluation was begun in him and in his family, being
 made the childe of Abraham. Heerby is fulfilled that which
 the Prophet spebeth. Psal. 145. The Lord is neere vnto al that
 cal vpon him, euen to all that cal vpon him in truth: he wil fulfil the
 desire of them, that feare him, he wil also heare their cry, and wil saue
 them. Where he teacheth, that if we truely desire knowledg,
 we shal effectually obtain it. God wil not be wanting to vs,
 if we be not wanting to our selus. When the Eunuch came
 to Ierusalem, and exercised himselfe in the scriptures in rea-
 ding the prophet for increafe of knowledge, as he sat in his
 chariot: did not the lord direct Phillip to goe to him, and
 ioyne himselfe to his chariot, by whom he was farther in-
 structed and baptized? So shall it bee with al that hunger
 and thirst after the doctrine of godlines, they shall not bee
 left destitute, but be filled with the knowledge thereof to
 their endlesse comfort. The hand of God is not shortned,
 he is as ready to help vs as euer he was, according to the
 promise of Christ our Sauior. Math. 5. Blessed are they that hun-
 ger and thirst after righteousness, for they shal be filled. Heereunto
 adde the general promise, deliuerd in the general words
 of him that is the author of grace, Ask and ye shal receiue, seek
 and ye shal finde: knock and it shal be opened vnto you: for whoso-
 ever asketh, receiueth: and he that seeketh, findeth: and to him that knock-
 eth, it shal be opened.*

A.C. 11, 13

ready to die

1 chr. 28, 9

Luk. xix, 3,

&c

Psa. 145, 18,

&c

A.C. 8, 28, 29

Math. 5,

Math. 7, 7,

Heere

Heere we haue an excellent comfort and encouragement, to consider that our holy indeuours shall not be in vaine in the Lord.

Chap. 17.

Of faith in Christ, the second part of examination.

^a The 2 part of examination.

^b Mat. 15, 28
^c Hebr. 4, 2

^d 2 cor. 13, 5

^e What a true faith is

^f Gal. 1, 4

^g The hands of faith what they are.

Hitherto we haue spoken of knowledge which is the first part of this examination. Now a man may haue knowledge, and yet want faith. Wherefore the next point which we are to try and proue, is our faith in christ. For euery man receiueth so much as he beleueth he receiueth, according as our Sauour speaketh to the woman of Canaan, Math. 15, *O woman, great is thy faith, be it vnto thee as thou desirest.* And the Apostle saith, to the same effect, *Vnto vs was the Gospell preached as also vnto them, but the worde that they heard, profited them not; because it was not mixed with faith in those that heard it.* Al those are worthy receiuers, that ground themselves on the free fauor of God in christ Iesus, beleue themselves to be deliuered by him from eternall damnation, and desire daily to go forward in godlinesse. Heereunto commeth the exhortation of Paule, 2 Cor, 13, *Proue your selues, whether ye be in the faith: examine your selues: know ye not your owne selues, how that Iesus Christ is in you, except ye be refused?* This true faith is the mouth of the soule, whereby we receiue christ crucified to our saluation. Wherefore, it is required of vs, not onely to haue knowledge and vnderstanding in the mistery of our redemption: but likewise a iustifying faith, which is a wonderfull gift of God, whereby the elect doe apply Christ and the sauing promises of the Gospell to themselves particularly. We must know the purpose and ordinance of God, appointing and setting apart Iesus Christ to be the person in whom and by whom he hath decreed and determined the saluation of al the elect. Againe, we must haue a perswasion of Gods true meaning toward vs, in offering saluation through Christ, and that all

all sufficiency and ability is in him to saue vs, whereuppon we shall feele a sweet and comfortable resting vpon him, in whom God meaneth to saue vs. These are the handes whereby we apply Christ to our selues both by knowinge him selfe for our sins according to the will of God euen our father, and by relying on his al-sufficiency to perform that high worke of redemption, whereunto he was sealed and ordained.

This faith is not borne and bred with vs, but is wrought in vs by the Holy-ghost, who is therefore called the spirit of faith. Except he giue it, no man can haue it: it is natural to vs to presume on the one side, and to dispaire on the other side: but to belecue (which is seated in the midst) is supernaturall. To haue a dead faith commeth of our selues: but to haue a liuely faith, proceedeth from God, to whom we ascribe all praise and glory. Now the proper office and function of this iustifying faith standeth in apprehending, receiuing, and laying hold vpon Christ and all his benefits. Euen as the hand stretched forth, layeth hold vpon a thing, and pulleth the same vnto it: so doth faith apply the sauing promises of the Gospell to the soule, as the Apostle teacheth, *Gal. 3. That the blessing of Abraham might come to the Gentiles through Iesus Christ, that wee might receiue the promise of the spirit through faith.* Where he teacheth, that we embrace and receiue the precious promises of salvation and forgiveness of our sinnes by faith, beleeuinge the same to belong vnto our selues. The scripture calleth Christ a redeemer indefinitely? *Iob* calleth him his redeemer ^k particularly, *Iob. 19. I knowe that my redeemer lyueth.* The Scriptur setteth out the lord as the god of his church: ^k *Iob. 19. 25* *Thomas* vpon a special feeling of Christs fauor toward him, ^m acknowledgeth him to be his Lord and his god. *John. 20. Thou art my Lord and my god.* The Scripture propoundeth Christ as the Sauour of his people: the blessed virgin taketh this as spoken to her selfe, ^m an accounteth him her sauour. *Luke 1. My spirit reioyceth in god my sauour.* The ^m *Luke. 1. 47* Scriptur maketh Christ the L. and protector of his church:

Elizabeth

Elizabeth maketh a speciall application thereof, calling him her lord Luk. 1. Whence commeth this to me, that the mother of my Lord should come vnto me. It is an Article of our holy and christian faith to belecue the forgiveness of sinnes: this must every one belecue, this must every one hold, this must every one apply, as christ did to the sick man of the Palsey, Mathew. 9. *sonne be of good comfort, thy sinnes are forgiven thee.*

It is the hardest thing in the worlde thus to belecue, whether we respect Christ or our selues. It is an easie matter for a man, when he neither knoweth nor feeleth the burden of sin, to say he hath faith, and beleueth in gods mercy: but when Satan shall sift him, when his owne hart shall accuse him, when sinne shall lie heauy vpon his soule, when the vnsupportable and vn sufferable anger of God shall presse his conscience to the nethermost hell, and the flame thereof consume his bones and turne his moisture into the drought of Summer: if then he can stand vpright, and build himselfe vpon the rock, when the floods come, when the winds blow and beat vpon his house, and when the ground shaketh vnder his feet, this man with boldnesse and confidence may truly say, and scale it vppe for an euerlasting truth, *My sinnes are forgiven me.* For if then he can comfort himselfe in his God, and apply his gracious mercies to his owne fainting hart, and cry out *Though the Lorde would kill me, yet still I wil trust in him:* this is the property of a sounde faith, against which the strongest gates of hel shal not preuaile.

This appeareth evidently vnto vs in the example of Abraham, who beleued that of his old, weake, withered, and as it were dead body, should spring children: like the sande on the sea-shore, and like the starres of heauen for multitude, and that he should haue a seede in whom himselfe and all the nations of the world should be blessed. If hee had consulted with flesh and blood, what discourses might a naturall man alledge to hinder the crediting of this promise? yet hee doubted not, hee disputeth not the matter

Roma 4, 17
&c

Genes. 15, 5

matter, but beleueed that the weake should be made strong, that the barren should be made fruitfull and a ioyfull mother of children, that the dead should be made alive to dwell with a family, springing out of his owne body, which was so reason as vnlikely and vnpossible, as for a dry and dead tree pulled vp by the rootes, to bud, bear, and bring forth plentifull fruite. So, what can bee more difficult and hard then for vs to beleue and be perswaded, that by the death of Christ, we shall haue euerlasting life? by his shame and dishonour we shall haue glory and praise? that by his wounds and reproaches we shall haue the curing and healing of our sores? that by his agonies and bloody sweate, wee shall haue peace and rest? by his condemnation we shall haue saluation? Is not this after a sort, in hell to see heauen? in cursing, to see blessing? in humiliation, to see exaltation? in death, to see life? in condemnation, to lay holde off saluation? in feeling of sin, to beleue the pardon of sinnes? lastly in our vnrighteousnes and misery, to bee both righteous and accepted to eternall life: and in the breach of the lawe, to beleue the fulfilling of the law?

This is indeede to haue the sauing faith ^a of Gods elect. And to say that this is an easie matter, ora small thinge, is plainely to betray and discover, that wee never knew what true faith meaneth. ^a *Tim. 1. 5*

For this faith, let every one of vs labour, that we may ^a specially and particularly apprehend the promises, as the ^a *Gal. 2. 10* Apostle declareth. Galatians 2, *I am crucified with Christ, but I live; yet not I any more, but christ dweth in me: and in that that I now live in the flesh, I live by the faith in the sonne of God, who hath loved mee, and given himselfe for me.* And againe, ^b *I have fought a good fight, I have finished my course, I have kept the faith, henceforth is layde vppon me a crowne of righteousness, which the Lord the righteous iudge, shall give vnto me at that day.* ^b *1 Tim. 4. 7*

Where wee see a speciall application to himselfe ^c *of*

of the benefits of Christ, and therefore it is not sufficient to beleue that Christ came into the world, that he was crucified, died, was buried, rose againe from the dead, and ascended into heauen: for this is a general faith, this is the faith of the reprobates, yea the Devils know it, and haue as great a part and portion therein as we, yet they tremble at the remembrance of their iudgement to come, as Iames sheweth, *c Thou beleuest there is one god, thou doest well: the devils also beleue and tremble.* There is more required of vs, then to beleue the Histories and doctrine of the scriptures to be true, and to make an outward profession of it, to vnderstand and assent vnto the couenant of grace made by christ that it is certain and shal be verified in the members of the church: we must, besides this generall and confused faith, apply and appropriate vnto our selues the promises of saluation: We must not onely see them a farre off, but feelee them in our harts: We must beleue, not onely that christ is a sauior, but that he is our sauior and our redeemer, Thus we must euery one of vs for his owne part make proper to himselfe all the riches and graces that are in christ Iesus, because in giuing himselfe to vs, he giueth al his benefits: in that he is God, he maketh vs after a sort ^d partakers of the diuine nature: being heir of al things, in heauen and earth, and Lord of the world, he maketh al things ours, whether life or death, whether things present or things to come, recovering in him the possession of those things which wee lost in Adam: being the beloued sonne of the father, hee maketh vs acceptable and wel pleasing vnto him: leading captiue captiue and giuing gifts ^f to men, hauing Dominion ouer the Deuil, sin, hell, the world, the flesh, and all our enemies, hee protecteth vs that they cannot overthrow vs, and hath ^g made vs kings and Priests to god euen his father: in that he is happy and immortal, he maketh vs partakers of his blessednes and immortality. When we shall seuerally and particularly apply al the actions and benefits of Christ our lord vnto our selues, we may boldly come to the lordes table, where wee shall finde christ, and enioy

* Iam. 2, 19

this is the faith of the elect

^d 2 Pet. 1, 4

* 1 Cor. 3, 22

^f Eph. 4, 8

g Reuel. 1, 6

enjoy him to our endless comfort.

Neither are we to abstaine and hang backe from coming to the Supper, nor to dispaire of our selues, nor to be to much cast downe, when wee feelesundry defects and wantes in our faith. For ^h there is a weake and feeble faith, which is yet a true faith as well as the stronge faith. There are two degrees offaith profitable to be knowne, and comfortable to be considered. The weake faith, ^h is an earnest and vnfaigned desire to be reconciled vnto GOD in christ, which willing desire in vs GOD accepteth as the deede it selfe: hee accounteth the desire of faith as faith it selfe: the desire of reconciliation and forgiuenesse of sinnes by the death of CHRIST, shall be auailable to worke out our attonement and redemption. The stronge faith is a full perswasion and assurance ^k of the mercyes of GOD, when the faithful can truely say with the Apostle, ^h Rom. 8. 38. 39. *I am perswaded that neither life nor death, nor things present nor things to come, neither Angels, nor principalities, nor powers, neither height, nor depth, nor any other creature shall separate vs from the loue of GOD which is in Christ Iesus our Lord.* ^h What a strong faith is. ^h Roma. 8, 38

This is the greatest measure and highest degree offaith: this is the top, strength, and full ripenesse of faith: heereunto wee are to strue and indeuour, and neuer to giue rest vnto our soules, vntill wee bee resolved and settled in our consciences, that all our sinnes are assuredly pardoned, and wee accepted to euerlasting life. This greatnesse of faith was in Abraham, ^m who was not weak, but strengthened in faith, being fully perswaded *He that had promised was also able to doe it.* All that line in the bosome of the Church doe not attaine to this full measure of a perfect faith: but euen as it is in the estate of the body, we are babes before we come to be men of ripe yeares, ⁿ first we be weake before we be strong, ⁿ first we are fed with milke before we can digest strong meat. We see ^o corne first is in the grasse, then in the blade, before it come to the stalke, and to haue ripe corne in the eare. There must be in all thinges a beginning, ^o Mar. 4, 28

now

Cc

before

4 before there can be a proceeding to perfection. The tree
 sendeth forth his tender braunches, and putteth forth his
 leaues, before the fruit commeth, So is it with euery chri-
 stian Man and Woman, first they are babes in Christ, and
 haue certaine feedes and beginnings of faith springing in
 them to eternall life: afterward they grow from strength to
 strength, from grace to grace, from degree to degree, and
 from faith to faith, vntill they come to a full perswasion and
 assurance without waivering, which ariseth after many
 experiences of Gods manifold mercies and fauours in the
 course of our liues, as we see Psal. 23. *Doubtlesse kindnesse and
 mercy shall follow me all the daies of my life, and I shall remaine a
 long season in the house of the Lord.* Wherefore, let vs not be
 dilamaied and discouraged when our faith is feeble, for a
 feeble faith wil apply Christ as well as a strong faith: it wil
 draw Christ home to dwell in our hartes, through whom
 we shall not perish, but haue euerlasting life. Hee that had
 but a weake eie and a dimme sight, to behold the bra-
 sen Serpent in the wildernesse, was healed from the dead-
 ly stinging of the fiery Serpents, as wel as he that saw cleer-
 ly and perfectly a farre off. He that hath but a Leprous and
 sickly hand is able to hold that which is offered vnto it, as
 well as a sound and strong hand, So hee that hath a little
 faith in the Sonne of God, shall neuer haue his saluation
 denied, nor forgiuenesse of his sinnes kept from him, if with
 an humble heart he pray God to haue them pardoned.
 The Apostles beleued, that Christ was the Sauour of the
 world: yet they were ignorant of his death and resurrecti-
 on, which are the chiefe meanes of saluation, and they are
 said to be men of little faith. So our sauour, when the
 Disciples had asked increase of their faith, declareth that
 if our faith be in quantity but as a graine of mustard-seede,
 it should be powerfull and effectuell, seeing he will not
 quench the smooking flaxe, nor breake the bruised reede,
 but cherish the least sparke and measure of grace giuen vnto
 vs from aboue. This likewise was the faith of that father,
 whose child was possessed with a dumbe and deafe spirit,
 when

P Rom 1, 17

P Psal. 23, 6

Eph. 3, 17

Num. 21, 8

Luk. 24, 25

Luk. 17, 5, 6

Mark 1, 23

when christ said to him, ^b *If thou canst beleue, all things are possible to him that beleueneth*: straight way he cryed with teares, saying. Lord, I beleue, *help mine vnbeleefe*. Christ doth not reiect him for his weaknes of knowledge and faith, to teach that we should not dispaire, or be dismayd, when we finde wauering, wantes, distrust, and imperfection in our selues: but rather confessing our frailty with that father in this place, pray to be strengthned, and to haue our faith increased. For, whosoever vnfaignedly desireth any grace of God tending to saluation, shal receiue it: if he continue knocking at the gate of his mercy, it shall be opened, and his prayer shalbe granted, as Christ hath promised, ^c *I wil giue to him that is athirst of the wel of the water of life*. Thus, if wee long after the graces wanting vnto vs, as the earth after a great drouth for the comfortable shewers of refreshing rain, vsing the meanes appointed of God to attaine them, as earnest praier, reuerent attending on the continuall hearing of his word, diligent receiuing of the sacraments, being careful to giue honor and glory to him for his gifts we haue already of his onely mercy obtained and enioyed, wee shall be satisfied and replenished: for then ^c *He that hath begunne his good worke in vs, will perfect the same in our hearts vntill the day of Iesus Christ*. Thus much of faith, the sec. part of true examination, which is the instrument whereby wee lay hold vpon Christ, and are made luely members of him: without which whosoever come to the Lords Supper, depart away without fruit and comfort.

^b Math. 7. 7. 8

^c Reuel. 22. 6

&c

^d Phil. 1. 6

ymeaning



Chap. 18.

Of Repentance, the third part of
examination.

Repentance
from dead
works requi-
red of al that
come to the
Lords table



He next thing in this tryall to be consid-
red is^a repētance, which is, a renewing of
the minde, a change of the heart, a turning
of the soule, and a reformation of our life
and affections. As knowledge is the be-
ginning and as it were the forerunner of
faith, like a messenger going before his master to prepare
for his comming: so repentance is an especiall fruit of faith,
without which, whosoever draweth neere to the Lordes
Table, prophane the Sacrament, and departeth without
comfort.

repentance

For, it is an altering of our liues and conuersations to
God, ioyned with a Godly sorrow and detestation of all
sinne, together with an vnfaigned loue and desire of righte-
ousnesse. This appeareth in the change of the whole man,
of our thoughtes, affections, meditations, and delightes:
in al these the old man with his deceitful lusts must be put
off, and the new man must be put on; b which after God
is created vnto righteousness and true holinesse. This du-
ty is taught in diuers places of the scripture. Herunto come
the wordes of the Prophet Esaiah, *When ye come to appeare
before me, who required this at your hands, to tread in my courtes?
Bring no mo oblations in vaine: incense is an abomination vnto
me: I cannot suffer your new Moones, nor Sabbaths, nor solemne
daies (it is iniquity) nor assemblies. And when ye shall stretch out
your handes, I will hide mine eies from you: and though ye make ma-
nie prayers, I will not heare, for your handes are ful of blood. Wash
you, make you cleane, take away the euil of your workes from before
mine eies: cease to do euil, learne to do wel, &c.* And Ch. 66. *He that
killeth a bullock, & is as if he slew a man: he that sacrificeth a sheep, is
as if he cut off a Dogges necke: he that offereth an oblation, as if he
offered*

Ephe. 4, 24

Esay 1, 12

Esay 66, 3

fered swines fleshe: he that burneth incense, as if he blessed an idoll: yea they haue chosen their owne waies, and their soule delighteth in their abominations. Whereby the prophet meaneth, that god accepteth no sacrifices without faith and repentance. This also was figured and shadowed out, by washing the garments and changing the attire of such as came with their oblations vnto God, and prepared themselues to his seruice. This *Iacob* commaunded, when he reformed his household, and went vp with them to *Bethell* the house of God, Thus *Moses* prepared the people, before the law was deliuered in Mount *Sinay*. And heereunto the prophet *Dauid* alludeth, *Psal.* 26. *I will wash mine hands in innocency, O Lord, and compass thyne alter: as if he should say, I will in deauour to liue most vprightly toward thee and toward men, and so come and offer sacrifices at thine alter.*

Wherefore, such as feeble not themselues to haue penitent heartes, to be humbled and grieved for their sinnes, to sigh and grone vnder the burden of them, to tremble at Gods iudgements, cannot come aright to this holy Supper, but eate and drinke certaine iudgement to themselues. The broken and contrite heart is the path way to heauen, *1 Cor.* 7, x, xi and an vnspokeable companion of repentance. This the Apostle teacheth, *2 Cor.* 7. *Godly sorrow causeth repentance vnto saluation, not to be repented off, but worldly sorrow causeth death: but behold, this thing, that ye haue bene Godly sorry, what great care it hath wrought in you: yea, what clearing of your selues: yea, what indignation: yea, what feare: yea, what desire: yea, what zeale: yea, what punishment.*

Heere be the 8 notes and tokens whereby we may try our repentance, whether it be sincere or not. It hath these signes to discerne it, a care to leaue that sinne into which wee are fallen, otherwise we haue not repented, as Act. 2. they which had crucified the Lord of life, and deliuered him into the handes of sinners, were pricked in their heartes, and sayed to Peter and to the other Apostles, *Men and brethren, what shall wee doe?* And Peter sayde vnto them, *Amend your liues, and saue your selues from this fro-*

8 Signs whereby to examine our repentance.

1 & 2, 37, 38

ward generation. The other signes of repentance are a con-

1 fession of our sins to God, and a condemning our selues for
2 them: an holy and inward anger against our selues for our
carelesnesse in looking to our owne waies: a feare not so

3 much of Gods iudgements, as least we fall into the same
sins againe, and so offend our mercifull father: a desire, e-

4 uer after to please God with all our hearts: and last of all a
renewing and punishing of our owne soules for our offen-

ces committed against him. Now to the end we may repent
aright, and sit in iudgement of our selues, according to the

¶ In exami-
ning our
selues, we
must follow
the order of
the commaun-
dementes.
Command. 1

forme of gods iustice: it shal be needful for vs: to examine,
our selues by the ten words of the law, and out of the same

to frame ten seuerall enditements against our selues, where-
by we shal find a great defect of righteousness, a great spoile

of obedience, a great accessse of disobedience, and a great
heape of all kind of corruptions. This then may serue and

suffice for the true examination of our selus. We must con-
sider and confesse that we haue not loued and feared God,

we haue not beleued and depended vpon him in al estates
as we ought, but haue oftentimes feared and loued the crea-

god ture aboue him, we haue preferred a filthy pleasure before
him: we haue doubted of his promises through vnbeleefe,

and relyed vpon an arme of flesh and blood, Wee haue
beene carelesse in the worship of God, we haue not prayed

Command. 2

2 to him with stedfast assurance to be heard, we haue not ser-
ued him in spirit and in truth as he requireth of vs, but hy-

3 pocrisie hath crept into our best actions and meditations,
we haue more laboured after the outward shewes and ap-

Con

4 pearances of religion, then to expresse the power of God-
linesse: and haue more esteemed to seeme to others to

Command. 3

bee true Christians then to bee such indeede. Wee haue
not reuerenced the eternall Maiesty of God as is meete

to doe, who is infinite, inuisible, vnchangeable; we haue
not blessed and praysed his name with thankes-giving for

all thinges, and at all times, as well for aduersity as prof-
perity: Wee haue not heard, reade, and meditated in his

word with such affection, reuerence and zeale as is requi-
site:

sic: when occasion hath beene offered to speake of the
 workes of gods providence, we haue not acknowledged in
 them the greatnes of his wisdom, power, and goodnesse
 as we ought: nay rather the glorious and dredful name of
 god (which ought to be more deare vnto vs then our own
 liues) hath beene blasphemed, dishonored, and abused by
 vs. Touching the sabbath, wee must consider and confesse Command. 4
 how we haue prophaned it: we haue bene more careful to
 follow our worldly workes and affaires, then to seeke the
 kingdome of God and his righteousness, hauing had more
 care of the body then of the soule: we haue sent out our ser-
 uants to dispatch our busines on that day, and haue not suf-
 fered them to attend on the busines of the Lord for the sal-
 uation of their soules: and our soules haue neglected the
 ministry of the word of god, haue defiled his sanctuary, and
 haue polluted that holy day with feasting, playing, sport-
 ing, drinking, idelnes, and other vanities. Wee haue not
 yealded reuerence to superiors for conscience sake, nor bin command. 5
 affraid to offend them as god hath commaunded: we haue
 not alwaies spoken of them and their gouernment as wee
 should: wee haue not had such a reuerent opinon and per-
 swasion of our pastors & teachers as we ought, which haue
 the charge of our soules, and labor among vs in the lord. A-
 gaine we haue not beene careful to teach and instruct such
 as are vnder vs, as our Children, seruantes, and whole
 famylie as wee are bound, praying with them in our hou-
 ses, exorting them in all wisdom, conferring with them
 in all gentlenesse, and furthering them in all the waies
 of Godlynesse. Touching the sixt Commaundement, command. 6
 we haue not loued our Neighbours as our selues, pro-
 curing their good as our own, we haue broken out through
 debate, contention, chiding, reuiling, brauling, quarrel-
 ling, and reuenging: we haue not reioyced at the good and
 prosperity of our brethren, but when Gods cie hath beene
 good towarde them in blessing them, we haue repined and
 grudged at it. We haue not possessed the vessels of our bo-
 dies in holines and honour, as the Temples of the Holye- command. 7
 ghost

- ghost, knowing we are bought with a price: we haue not
 Command. 7 tamed and brought into subiection this flesh as we should, 7
 to make it in all respects subiecte and obedient vnto the
 spirit: wee haue not made a couenant with our eies, with
 our eares, with our tongues, to turne them from all vn-
 cleane sights, wanton words, and filthy communication,
 but haue suffered them to wander after vnlawful lust and
 concupiscence: neither haue we vsed such sobriety, abste-
 nence, and temperancy, as hath bene fit to keepe vnder +
 our affections, but riotousnes, excesse in apparrell, surfer-
 ting, slouthfulnes, idlenes, pride, and fulnesse of breade 7
 (which were the finnes of Sodome. Ezek. 16) are vsed in 7
 many places: as for drunkennes, it hath taken away the 7
 hearts, and euen washed away the braines of many. Wee 8
 must confesse, that our dealinges with our neighbours in
 Command. 8 buying, selling, bargaining, and contracting, haue not bin
 with such vprighnes, soundenes, iustice, sincerity, and
 truth as God requireth: we haue bene giuen to oppression,
 couetousnes and hard dealing one toward another, & not
 considered that godlines is great gaine, if a man be conten-
 ted with that he hath, that if we haue food and raiment we
 must be content, and can carry nothing with vs out of this
 world, we haue not at all times bene giuen to mercy and
 compassion toward the poor, for the maintenance of them
 and their families, especially in times of famine, dearth,
 pestilence, sickenesse, and other mortalities and necessi-
 ties.
- Command 9 Wee must acknowledge, that we haue not loued the
 truth in the inward partes, neither maintained the credite
 and good name of men as wee ought, but haue bene ad-
 dicted to lying, enuying, backebiting, flattering, or defa-
 ming one of another, and to heare others with comforte
 and delight to do the like: we haue not bene couragious
 and constant to confesse and defend the truth against the
 enemies thereof, but haue bene ashamed to set our selues
 against lies, errors, and slanders: we haue kindled the
 coales of contention by false surmises, carrying of tales,
 and

and publishing of infirmities to the hurt and hinderance of our brethren.

Lastly, we must remember to shew vppon this confession, that our whole nature is vile and wretched, the heart of Command. x man is deceitfull about all things and past finding out; we are sinfull as an euill tree which can bring forth nothing but euill fruit, our thoughts are vaine and corrupt, our first motions and imagination are euill against the lawe of God that saith, ^k *Thou shalt not lust*, requiring a pure heart ^{Exod. xx, i} toward our neighbors, holy cogitations of the spirit, and a continuall conflict against euill affections and lusts of the flesh.

Thus must every one of vs arraigne and enuie our selues. Thus we must accuse our selues, and condemne our owne workes. Thus we must search our owne waies, confessinge that if ¹ our owne heartes accuse vs, God is greater then ¹ Ioh. 3, our hearts and knoweth all things. Then let vs appeale to the throne of grace, let vs desire saluation in Christ for his mercies sake, let vs cast al our comfort vpon him, couering our faces through shame of our sinnes that are past, humbling our selues through grieue of them that are present, and working out our saluation with a feare of that which may come heereafter.

If thus we iudge our selues, God will acquite vs: if thus we condemne our selues, God wil iustifie vs: if we accuse our selues, hee wil discharge vs: if we be displeased with our selues for our sinnes, God wil be wel pleased with vs, and cloath vs with the righteousness of Christ. But if we stande vpon our owne righteousness and worthines, if we say we haue need of nothing, if we flatter and deceiue our selues, comparing our selues with our selues or with others, and not with the rule of Gods word: God wil examin vs, and sit in iudgement vpon vs. If hee enter into ^m iudgement with vs, no flesh shall bee iustified in his sight: for if ^m Psal. 130, 2 thou O Lorde, streightly markest iniquities, O Lorde who shall stande? He wil bee reuenged of our sinnes, and send sundry plagues vpon vs: he will send sundry diseases vpon

vpon our bodies, and a troubled spirit vpon our soules, he
 will adde one punishment to another, vntill we repent, as
 here teacheth by many examples in the scriptures. The Apo-
 stle 1 cor, 11. 29 *saith, he that eateth and drinketh unworthily, eateth and*
 30, 32. *drinketh iudgement to himselfe. For this cause many are weak, and*
sick among you, and many sleep: for if we would iudge our selues, we
should not be iudged. But when we are iudged, we are chastened of the
Lord, because we should not be condemned with the world. So the
Israelites, being myraculouly fed by the Lords own hand,
 o Psa. 78. 30 31 *lusted and became vnthankful, and therefore while the*
 p Iohn 13. 27 *meat was yet in their mouths, The wrath of God fell downe*
vpon them, and slew the strongest of them, and smote downe the
chosen men of Israel. Iudas, chosen to be one of the twelve, p
comming vnworthily to the Passouer, Satan entered fur-
ther into him, wrought in him his owne confusion, and
brought vpon him swift damnation. The ghest in the gos-
 f Mat. 22. 22, 13 *pell, that pressed vnto the supper without his weddinge*
garment, was taken speechlesse, bound hand and foot, and
cast in to vtter darkenes, where shalbe weeping and gnash-
ing of teeth. Let no man therefore put off, and deferre his
repentance from day to day, least he draw vpon himselfe
 f 2 cor, 6. 2 *finall destruction of soule and body, and find his hart ex-*
ceedly hardened through continuance in sinne: but while
the acceptable time is, let vs both purpose and endeavour to
for sake our euil waies, our wicked works, and all knowne
sinnes reueled vnto vs by the sacred oracle of the Word of
 f Renewed *God.*

And, because we haue daily wants, and do commit day-
 ly and new sinnes through infirmity of the flesh, we must
 haue renewed faith and renewed repentance, because e-
 uery new sinne requireth a new act of repentance, and ap-
 pealing to Christ by faith. Then we are a right disposed to
 the Lords table, when we are liuely touched with a sence
 and feeling of our corrupt dispositions and daily failings in
 our faith and obedience. For the repentance of every faith-
 full man must be double, first general, repenting of original
 and actual sinnes generally, receiuing power of Gods
 change

change our minds, wils, and affections, ^a wherof Ioh. baptist saith, *Repent, for the kingdome of heauen is at hand.* This is giuen and granted vnto vs at that time, when firste we receiue to beleewe, it maketh an alteration in vs, slayeth the old man, quickneth the life of the new man, beginneth in weaknes, continueth in greater strength, and groweth more and more vnto perfection. Secondly speciall, for speciall sinnes and continuall failings into which we fall, which we must practise to the end of our dayes.

Now, as we said in the former chapter, that no man for the feeblenes of his faith is to absent himself from this supper, so must we remember touching our repentance, though it be in great weakenes and frailty: yet if it be a sound and sincere hatred of all sinne (not a forsaking of some sinnes onely, as Saul, herod, and Iudas did, keeping other in themselves to their owne confusion) our imperfections shall be couered, our wants shall be supplied, our weaknes shall be remitted by the death of Christ, who was annointed and sent to preach the gospell to the poore, to heale the broken hearted, to publish deliuerance to the captiues, recovering of sight to the blind, and to set at liberty them that are brused. And he pronounceth such blessed as are poor in spirit, *For theirs is the kingdome of heauen.* Wherefore, if thou feeles in thy selfe great defectes of faith, of repentaunce, of sanctification, pray to God earnestly that hee will vouchsafe to increase his giftes. Let vs confesse with David, *Wee haue sinned; let vs weep with Pet. and the sinful woman; let vs acknowledge our vnworthines, and say with the Centurion, Lord, we are not worthy that thou shouldst come vnder our roofe. Let vs cry out with the Publican, O God, be mercifull to me a sinner.* This is the way to make vs worthy: this is the means to fit vs to the Lords table: this is to be practised of such as will be his ghuests.

Chap. 19.

Of reconciliation to our brethren: the last part of Examination.

Hitherto, in examination of our selues, we haue shewed what wee are to doe in respect of GOD, the roote wherof

1. whereof is knowledge, the body is faith, the² fruite is repentance. Now to conclude, wee are to handle the last part, which is a loue toward men, and reconciliation of our selues to our neighbors, for iniuries, wronges, and offences done vnto them, which are as poyson to this banket. For, in vaine we shall pretend knowledge, boast of faith, glory of repentance, if we faile in duties toward our bretheren. For, heere is the touchstone and tryall of all the

rest, euen our obedience to the second table, which concerneth the duties of loue toward our bretheren. Heerevnto commeth b the doctrine of Christ set downe in the Euangelist Math. 5. If thou bring thy gift to the altar, and there remembreth that thy brother hath ought against thee, leave there thy gift before the altar, and goe first be reconciled to thy brother, then

Math. 5, 23

and they shall say, *thy gift is not pure, for thou leauest thy brother there, and thou shalt not be reconciled to thy brother, until thou be reconciled to thy brother, then come and offer thy gift.* Where he teacheth, that he so approueth this duty, that hee will haue his owne immediat seruice cease, and giue place for a time, till it be performed. So, in the Sermon which he made to his Apottles, before he was betrayed to death, he did diligently beate vpon this point, saying, c By this shall all men know that ye are my Disciples, if ye loue one another. This is my commandment, that ye loue one another, as I haue loved you: greater loue then this hath no man, that a man bestow his life for his friends: ye are my friends, if ye do whatsoeuer I command you. This likewise the d Apottle teacheth, that we may know him to be the scoller of the same

John 13, 35

Colos. 3, 12

maister, Coloss, 3. As the elect of God, bolie and beloved, put on tender mercy, kindeesse, humbleness of minde, meekenesse, long-

suffering, forbearing one another, and forgiving one another, if any men haue a quarell vnto another, euen as Christ forgave you, euen

14. so doe ye: and aboue all these things, put on loue, which is the bound of perfectnesse. As euery one hath a comfortable experience

in his own hart of Gods mercy toward him in the pardon of his sinnes which are many and great; so let him shew mercy againe, as he hath receiued mercy, and deale vnto others kindly, as God hath delt graciously toward him. Our sauour Christ auoucheth this Math. 18. in the parable of the lender that had many debtors: he called them to take

for his

an

an account of them, and forgiveth the debt hauing compassion on him that was not able to pay: but when he was departed, and had found one of his fellow-servants which ought him an hundred pence, he laid hand on him, thrall-
led him, and cast him in prison till he should pay the debt. Then the Lord called him and said, *O evil servant, I forgave thee all that debt, because thou praydest me: Oughtest thou not also to have pitie on thy fellow-servant, even as I had pitie on thee?* So his Lord was wroth, and deliuered him to the tormenters, till he should pay all that was due to him. Then followeth the application of the whole, *So likewise shall mine heavenly father do vnto you, except ye forgive from your hearts each one his brother their trespasses.*

Now, the Lordes supper was ordained of God for this end, that it might be a band of loue, and a chaine to vnite and ioyne vs together among our selues, that if it wer possible we should not breake from him: as Paule teacheth, *1 Cor. 10 We that are manie, are one bread, and one bodie, because we al are partakers of one bread.* Wherefore this Supper may fitly be called, a Sacrament of vnity, and a scale of our agreement one with another. Behold heere, a chaine consisting of many linkes to knir vs together, that wee breake not from God and our breithren. Do we not al come to the table? Do we not all eat of the same bread? Do we not al drinke of the same cup? Is not the same loafe compact of many cornes? Is not the same Wine pressed out of many clusters? Do we not all ioyne together in the same receiving? Were we not baptized into the same baptism? What a shameful thing is this, full of infamy and reproach, to see the branches of the same vine, the sheepe of the same shepheard, the children of the same father, the Seruants of the same maister, the fellowes of the same houshold, the heirs of the same kingdome, the guests of the same banquet, the obainers of the same promise, the partakers of the same hope, the members of the same bodie, and the professors of the same faith, to contend and strue one against another, to delight in brauling, fighting, quarrelling, and to nourish hatred,

6 Esay 9, 21

m

Math. 6, 12

6 Luke 11, 4

note

mat. 6. 14.

15

Mark. 11, 25

1 Cor. 13, 4

hatred, malice, rancour, spite, enuy, biting, and backbiting one of another. If Ephraim be set against Manasses, and Manasses against Ephraim, if Brother be diuided against brother, if we bite one at another, let vs take heed least we be consumed one of another. The sonnes of God are renewed into the iniage of God, to resemble their heauenly father in true holines, and doe all weare the same cognizance and liuery. For the Sacraments are the marks of Ch. sheepe, whereby they are knowne and discerned: so that all our discensions, diuisions, railings, reuilings disgracings and defacings one of another, tend to the reproch and dishonour of our common father, and do giue an heauy testimony against our souls with God and his elect Angels. For how do we approach vnto God? how do we come into his presence? With what haits do we pray before him and vnto him? Are we not taught to aske forgiveness of our sins, as we forgive the trespasses done vnto vs? If then we be malicious and enuious, and carry the fresh remembrance of wronges in our hearts, to pursue them with reuenge: do we not pray against our selues? Do we not beseech God to poure out vengeance vpon vs? Do we not open our mouths to our owne destruction? For when wee vse our tongues to say, Lord, forgive vs, for euery we forgive is it not as much as if we should pray, forgive vs not Lord, for we do not, we will not forgive others? Therefore, after the forme of prayer giuen to the Disciples, Christ addeth, If ye do forgive men their trespasses, your heauenly father will also forgive you: but if ye do not forgive men their trespasses, no more will your father forgive your trespasses. And as he exhorteth, that when they stand and appeare before the Altar, they must forgive: so when we appeare at the Lords table, we must forgive, if we haue any thing against any man, that our father also which is in heauen may forgive vs our trespasses. Now, if we would be directed to knowe whether this loue be in vs or not, wee may try our owne hearts by these holy properties and blessed effectes described by the Apostle, 1, cor, xiii, Loue (saith he) suffereth long, it is

4
boon

bountifull, laue enimies not, laue dole not hee is iust, it is not puff-
fed up: it disdaineth not, it seeketh not her owne things, it is not pro-
uoked to anger, it thinketh not euill: it reioyceth not in iniquity, but
reioyceth in the truth: it suffereth all things, it beleueth all things,
it hopeth all things, it endureth all things.

Heere we may see, what manner of loue ought to be in vs.

+ Euery one of vs must indeuour, that all the parts of this de-
scription may rightly agree to euery one of vs, and truely
be found in vs toward all men, euen our enimies, as we see
Iesus Christ hath left vs an example of his loue, ^m when he
praised for his enimies, that crucified and cruelly entreated ^m Luk. 23, 34
him, father forgive them: for they know what they do and this did
Stephen to those that stoned him, Lord, lay not this sin to their
charge. This is the way, let vs walke in it: this was their
practise, let vs follow it.

Thus we haue shewed the necessity of examination of our
selues before we come to the Lodes supper, and declared
the parts wherein it standeth, and the manner how it is to
be performed. If we come furnished with these things, with
sauiug knowledg, with iustifieng faith, with vnfaigned repen-
tance, with a louing and longing reconciliation toward
our brethren among whom we liue, hauiug as much ^{as}
is possible, Peace with all men, yea euen our enimies: let
vs not abstaine from the Lodes table by reason of some
frailties and infirmities in vs: for God couereth them, and
will not bring them into remembrance, as we see 2. Chron.
30. A multitude of people had not clensed themselves, yet did ease
the passeover, but not as it was written: wherefore Hezekiah praised for
them, saying, The good God be merciful toward him that prepareth
his whole hart to seeke the Lord god, the god of his fathers, though he
be not clensed according to the purification of the sanctuary: and
the Lord heard Hezekiah, and healed the people. Where we see,
that because their hart was vpright and sincere, their wants
and imperfections were not imputed vnto them. For God
respecteth the truth of the inward partes, and pardoneth
their sinnes that thus prepare their harts to seeke him. So

then

^a The sacrament is not honoured by abstaining from it

^q 1 cor. xi, 28

then, & they were greatly deceived, that thought they honoured the Sacrament by abstaining from it: it is not honoured, but dishonoured: not hallowed, but prophaned: not regarded reuerently, but reproched greuously by our wilfull abstinence, & as the Apostle teacheth, 1 cor, 11. *let a man examine himself, and so let him eat of this bread and drink of this cup.* He doth not say, let him proue himselfe and so let him abstaine. For the Sacrament is abused, as well by forbearing, hauing examined our selues, as by not examining our selues, and receiuing vnworthily. And thus much of examination, and the manner to be obserued therein.

Chap. 20.

The conclusion, containing an abridgement of the whole treatise.

^a The summe of the 1. book

^b Genes. 2, 9
&c

^c Hebru. 4, 2

^d 1 cor. 14, 24

THe effect of that which hath bene deliuered hitherto in these Books, may thus be gathred into a short sum and abridgement. We haue ^a declared that God, in all times and ages, of the church from the first being of our first parents, hath to his word and promises annexed sacraments as seales of assurance ^b for the confirmation of them: thereby magnifying his owne mercy toward his people, shewing our weaknes and vnworthines, and condemning such as oftentimes desire to come to the Lordes table, but esteeme little of the preaching of the word: whereas the word and Sacraments haue one and the same author, they are instruments of the same grace, their whole force and effect dependeth on God, they require faith ^c to be mingled with them, & they profit not alway at the very moment of hearing and receiuing. Notwithstanding some differences wee find betweene them, as namely in the greater necessity of the worde, then of the Sacramentes: Infidels were neuer barred from hearing the word when they would become ^d hearers thereof: and whereas the word affecteth one only of the senses, to wit, the hearing, the Sacraments are offered

fed to the eyes as well as to the eares, and so in some sort become more effectuell then the word.

Touching the worde Sacrament, it is drawne from martiall discipline, and properly signifieth the Souldiers othe, whereby hee bindeth himselfe to his Captaine : which worde being vsed by the olde Latine interpreter, is now become ordinary and common in the Church, which is not mentioned in so many fillables in the Scriptures. And howsoever the word be often taken in a large and generall signification : yet as we take it in these bookes, a Sacrament is a visible signe and seale ordained of God, whereby Christ and all his sauing graces by certaine outward rites are signified, exhibited and sealed vpp vnto vs. This description being receiued, teacheth vs these pointes, first that the force of the Sacramentes dependeth not on the worthynesse or vnworthynesse of the Minister, but vpon the ordinance of God, so that an euill Minister may deliuer the good thinges of God. And this was the cause that Christ Iesus baptized none, but his Disciples baptized, that he might learne not to esteeme of the effect of the sacraments by the fitnessse or vnfitnessse of the Ministers.

Againe, none must adde vnto them, none must take ought from them, none must any way abuse them contrary to the institution and ordinance of God. Lastly, we learne from hence, that the Sacramentes are not bare and naked signes of Christ absent : but sure seales of Gods promises, and of the righteousness of Christ who is offered to all, but receyued onely of the faithfull : so that the presence of vngodlye men meeting vs at the same Table, cannot hurte vs in our worthy receiuing. In a Sacrament we are to consider two thinges, his partes and his vses.

The partes of a sacrament, are partly outward and partly inward. The outward partes are these foure, First, the Mynistre lawfully called, is necessarily required. If then the Mynistre will not administer them, or if pryuate

What a sacrament is.

Math. 23. 2. 3

Ioh. 4. 2.

Deut. 4. 2.

I Cor. x. xvi

In a Sacrament consider his partes and his vses.

The partes are outward and inward.

The outward partes

of a sacrament are foure, the minister, the word, the signe, the recipients.

persons wil administer them, they sinne against God, the one for not perfourming the duyes of his calling, the other because he runneth beyond the boundes of his calling.

The second outward parte is the word of institution, consisting of a Commaundement and a promise:

so that it is required of vs, to vnderstand the wordes of institution, to ioine the word with the sacramentes, and

to discharge those from the number of sacramentes, which want the warrant of the word. The third outward part of

a Sacrament is the signe: for wheresoever there is a Sacrament, there must of necessity bee an outward element,

so that neither must wee make an Idoll of the signe by aduancing it to high, nor cleane abolish it as the Church

of Rome doth by their doctrine of Transubstantiation.

The last outward part is the receiver: so that the Sacraments without their lawfull vie are no sacraments at all, so long as the signes are reserued and not applyed.

The inward partes also are foure: first, God the father, offering and applying Christ Iesus, as surely as the

Minyster doth the outward signe which is a great comfort to such as come to the Sacraments. The second inward

parte of a Sacrament is the holy spirit, working by the worde: so that wee can neuer heare the worde, or receiue the Sacramentes aright without the speciall direction and inspiration of the spirit of GOD: neyther must

wee hang vpon extraordinary reuelations, which openeth a wide doore vnto all disorders, inasmuch as the spirit

is not separated from the word. The third inward part

is Iesus Christ, who is the truth and the life of all Sacramentes: now if God the father haue giuen him vnto

vs, how shall hee not with him giue vs all thinges else? Let vs therefore laye hold vpon him especially in all discomforts and troubles, when our faith is assaulted by the

enemies of our saluation.

The last inward parte, is the faithfull receiver: for

except wee send out faith to bring CHRIST home to dwell with vs in our heartes, wee shall in vaine looke

to receiue profit by the Sacraments : so that the reprobate, ^{rep} who are vessels of wrath, and the Children of perdition, cannot receiue Christ, albeit they partake the signes of Christ. As for the elect, who are the Lordes, sealed vp to ^{elect} the day of redemption, before their conuersion and gathering into the sheepfold of Christ, they also onely receiue the outward signe without Christ, inasmuch as they are without faith : but after they are called with an holy calling effectually, and haue receiued to beleue vnfaignedly, they are partakers both of the signe and of the thing signified. These are the outward and inward partes. Now there is a fit proportion and agreement betweene these partes, each very aptly answering the other. For euen as the minister by the word of institution, offereth and applyeth ^{Actes 3, 36} visibly the outward element to the body of the receiuer : so the father, by the spirit, offereth and applyeth Iesus christ inuisibly to the faithfull receiuer.

We shewed before, that in a sacrament wee are to obserue two pointes, his partes and his vses. Hitherto wee haue spoken of all the partes, both such as are outward, and such as are inward. Now it remaineth to handle his vses.

The vses of a sacrament ^d are chiefly three: first, ^e to ^{d 3} cheef vses strengthen faith : secondly, ^f to seale the couenant between of a Sacram. God and vs : thjrdly, ^g to be a badge of our profession, and ^h as a banner displayed to witnesse our warfare vnder our ⁱ chiefe captaine Christ Iesus. ^h Mark 9, 23

If these be the true vses and endes of a sacrament, then

1. wee learne to take notice of ^h our owne failinges and infirmities of faith ; that GOD refuseth none for weakness and wauering of faith ; i that there is an assurance of faith to be attained vnto, in this life ; that as God euer ⁱ more keepeth his promise with his people, ^k who is not as ⁱ man that he should lie, nor as the son of man that he should deceiue, so must we be careful to keep the articles of agreement betweene God & vs, namely, to beleue his word, to ^{ap} loue our bretheren, to obey his will : lastly as our priuiledges

^m 1 cor, 6, xix
xx
ⁿ 1 pet. 1, 18, 19
ledges are great, to beare the badges of Christ our Lord, so
it teacheth that we are not our owne, ^m but are bought at
a great price, not with ⁿ corruptible thinges as Syluer and
Gold, but with the precious blood of Christ as of a lambe
vnspotted and vndefiled.

Hitherto of the nature of the Sacramentes: now of the
number of them, as we vnderstand the word for such as are .
seales of our communion with christ. The sacraments of
the new testament are two, baptisme, and the Lords sup-
per, neither are there any moe left vnto the Church. For
Christ taught no moe ^p sacraments to the Apostles, the A-
postles deliuered no moe to the churches, who yet were
faithfull witnesses, and reueiled the whole counsell of God,
without concealing and keeping backe of anye doctrine
which themselves had receiued. Besides, these two Sa-
cramentes are altogether perfect and sufficient, both to en-
ter a Christian into the church, and to retaine him continu-
ally in the same. From this number of two sacramentes
we learne, first to acknowledge the great loue of God to-
ward vs, who hath ealed vs of the ^r heavy burden of infi-
nite Cerimonies, prescribed in the law, and deliuered vs
a few sacramentes in stead of many. Secondly, wee see
heereby the difference betwene the olde Testament and
the New, and betweene the sacramentes of the olde testa-
ment and the new: they had sundry significant signes and
Ceremonies, whose interpretation was not easily knowne
vnto them.

^r act. xv. x.
^r Aug. iust. de
doct. christ.
lib. 3, cap. 9.

Thirdly, seeing God hath giuen vnto vs two signes, and
added two seals to his word and writings, we ought to haue
the stronger faith in his mircyfull promises. For, where-
fore hath he doubled the signes, but that wee should en-
crease in faith, and as it were double our assurance of his
graces? Lastly, this number of two, ouerthroweth the
number of seauen sacramentes, maintained in the church
of Rome, which iust number was ^r first broched by
Peter Lumbard, afterwarde ratyfied in the Countsell
of Florence, and lastlye established in the Countsell of
Trent,

^r Pet. lumb,
lib. ient. 4,
dict. 2.

Trent, and is now become the common doctrine of that
+ counterfeited church.

For, besides baptism and the Lords supper, which wee
receiue, they haue instaled into the number of sacraments
Confirmation, Penance, Matrimony, Orders, and ex-
treame Vnction, contrary to the doctrine of the scriptures, is false and
contrary to the nature of Sacramentes, and contrary to
the euidence of sundry reasons. And first of all, a con-
firmation cannot bee lifted vpe into the seate of the Sa-
cramentes, or sit downe in this Chaire of honour, because
it wanteth the institution of Christ, it wanteth an outward
signe, it hath no word to warrant it, or promise of blessing:
for howsoeuer the Apostles by imposition of hands gaue
the holy ghost, those miraculous gifts are now withdrawne
from the church of God. Lastly, they haue aduanced it a-
boue baptism, they administer it in a strange tongue, and
halow the greazy oyle to purifie soule and body. Second-
ly, c their popish penance, instituted by bodily chastise-
ments to make satisfaction for sinne to God, is no sacra-
ment of the new testament, nor any sacred thing being thus
vnderstood. For we acknowledge no other satisfaction d for
sinne, wherein God delighteth, and the conscience of man
resteth, but only the death and obedience of christ. Besides,
true repentance hath beene preached and practised from
the beginning of the world, after that sinne entred into the
world. Furthermore their penance hath no visible signe as
baptisme and the supper of the Lord haue. Thirdly, c ma-
trimony, albeit it be a diuine ordinance, honourable f a-
mong all estates, yet can be no Sacrament of the church of
christ, because it was instituted before g the law, it is ratifi-
ed among the infidels which are no members of the church,
it hath no promise of grace and saluation ioyned to it, and
albeit it be honorable in all, h yet it is not necessary in all.
Lastly, the Roman church esteemeth it as an vnclean thing,
a prophanation of holy orders, a liuing in the flesh: so that
as with one hand they aduance it to a great dignity, with
the other hand they cast it downe with great disgrace and

^a The num-
ber of seauen
sacramentes
is false and
forged
^a Confirma-
tion no Sa-
crament

^b act, 8, 5, xiii
xv, xvi, xvii
~~confir~~

^c Penance is
no sacrament,

^d for
^a i Ioh, i, 7

^e matrimony
is no Sacra-
ment
^f Heb, xiii. 4,
^g gen, 2, xviii

^h i cor, 6. 7. 7.

3. Sacra-

Orders no
sacrament

Extream
unction no
sacrament

James 5, 14

contempr, as vnworthy of the high and holy priesthood. Fourthly, orders come in the next place, which are the offices and ministry of the church, but no sacrament, or sacraments of the church. For then, according to the number of orders, we should multiply the number of sacraments. Neither haue they any outward element and visible signe. Lastly, we are come to extream unction, which we suffer not to maske vnder the name of sacraments, but pul off the vizard thereof, because the church had the vse of anoynting¹ so long as it retained the miraculous gift of healing. Besides, it hath no word of institution to warrant the continual practise of it, vntill the second coming of christ. Wherefore, seeing the word of God teacheth the number of two sacraments onely, and the church of Rome instructeth her children in the number of 7. sacraments, neither moe nor lesse: they must pardon vs, if we harken rather to the scriptures, then to their traditions, rather to God then to man, rather to the truth then to the spirit of error.

The summe
of the 2 booke

what bap.

Exod. xii, 48

Ephe. 5, 26

Hitherto we haue spoken of the Sacramentes in generall, of their partes, their vses, their number: now we come to speake of them in particular, first of baptisme, then of the Lords supper. And how soeuer baptisme hath sundry significations, yet as it signifieth that washing with water which serueth to seale the couenant of the new testament, it is the first sacrament, wherein by the outward washing of the body with water once in the name of the father, of the son and of the holy ghost, the inward clensing of the soule, by the blood of christ, is represented. This description teacheth, that such as are not yet baptized, are not to be admitted to the lords table: that albeit dipping be not necessary to the being of baptisme, yet washing with water is of the essence of this sacrament: that such as are once baptized, are not to be rebaptized, albeit they haue beene baptized by heretickes: and that whosoever is baptized, hath made a solempne couenant to professe the Christian religion. Now, we are to consider in Baptisme (as wee did before generally in a Sacrament) these two thinges, his partes, and

and his vses. The partes of baptisme are outward and inward.

- The outward partes are these foure : The first outward part is the Minister, as the Messenger of God. For baptisme is a part of the Ministry, and God hath ioyned the ministry of the word & sacraments together. Wherefore, the minister must be carefull and not carelesse in the execution of his office, who is to sanctifie the Water, and to wash the party : Moreouer, the people are directed, to whom to resort, when they haue children to be baptized. Lastly, the Church of Rome prophane baptisme, when they appoint mid-wiues and priuate persons to baptize children.
2. The second outward part, is the word of institution, which is as the forme of this sacrament. The third part is the element of water, which is the matter whereof baptisme consisteth. Whosoeuer therefore baptiseth with any other liquore then with water, as with blood, with sand, with snow with milk, or such like matter, doth frustrate Baptisme, and maketh it an idell ceremony. Againe, all Popish corruptions added and annexed to this sacrament contrary to the simplicity of the gospel, as creame, crosses, censors, tapers, spertle, salt, and such like vnsauory trumpery, are condemned : hauing also a superstitious opinion of holinesse and worship ioyned with them. Also, if water be an outward part, the want of washing with water cannot hinder the saluation of such as dye without baptisme. All perished not vnder the law, that died without^b circumcision : God is not more rigorous vnder the Gospell. This therefore is a bloody and discomfortable doctrine, to be abandoned and abiured of all parents, of all children, of all Christians.
4. The fourth outward parte of baptisme is the body that is washed. Now, such as are to be baptized, must be within the Couenant : these are, ^c eyther men and Women of riper yeares, or else the infantes of such, who haue interest in Baptisme as vvell as their parentes.
- This condemneth the Romyshe practise of baptizing beles : and serueth to set forth the great loue of God to all belecuers,

¹ The outw² parts of bapt are 4

^c Math. 28, 19

^c Math. 28, 19

^u act. 8, 36

^a Bellar. de sa Bapt cap 26

^b Iosh. 5, 5

^c act. 8, 36

d Infantes
haue interest
in baptisme
as well as
their parents
e Col. 2.xi
f Act. 16. 35. 33

beleeuers, who vouchsafeth to be their God & the god of ⁷ their seed. Hence likewise it appeareth, ^d that infants are ^{m. 1.} to be baptized. For baptisme succedeth in place of cir-^x cumcision, the Apostles baptized ^e whole houses, Christ ⁷ calleth infants and sucklings ^f vnto himselfe, and saith that ⁷ to such belongeth the kingdome of Heauen : they are ⁷ Christ sheepe and members of his body: Hence we learne, ²

no pommelle fra

g cor. 1. 14, 16
Mar. x. xiii,
xiii, xv.

h Mal, 5 1, 5

i Eph. 6, 4
k The inward
parts of bap.
are foure.

l Math. 28. 19

m i cor. xii. xii.

n Act. xvi.
xiii.

o act. 2. 38.

p Pet. 3 xxi

q Eph. 5 26, 27

that the baptisme of infantes is no vnwritten tradition, but a written and diuine institution taught in the Scriptures. Consider also heereby, the difference betweene baptisme ^{1.} and the Lords Supper, ^g and that all are conceiued in originall sinne. Acknowledge also a difference between them ² and the children of Infidels, and let parents be incoraged, ^h to bring vp their children in the instruction and reformation of the Lord.

Hitherto of the outward parts : now follow i the inward parts, which also are four in number. First, ^k god the father ^{1.} represented by the Mi. wherby our faith is greatly strength ned. For whensoever the eie seeth the minister powring water on the body, faith beholdeth god the father clensing the soule with the precious blood of his sonne Christ. The ² Teconde part is the spirit ¹ of God, hauing relation to the word and promise of God : and therefore whensoever wee come to heare the word or to receiue the sacramentes, we must craue the assistance of the spirit to open our harts, ^m as he opened the hart of *Lydia*. If this inward teacher be wanting, the eare heareth and the hand handleth, but the hart is hardned. The third inward part of baptism ⁿ is Christ represented by the water. This serueth greatly to confirme our faith, to consider with our selues, when we behold with our bodily eies the water poured vpon the bodie baptizd, ^o the blotting out of all our sinnes by the blood of Christ Iesus. The ⁴ inward part is the soul clensed, ^p most liuely and effectually represented by the body washed. For the washing ² of the body representeth the clensing of the soul. This teacheth, that by nature we are corrupt and abhominable, ^q so that God must worke in vs both the will and the deede. These

These are the foure inward parts of baptisme. The agree-
ment betweene these ourward and inward parts is very e-
uident. For as the Minister, by the word of institution, ap-
plyeth Water to the washing of the body : so the father,
through the working of the spirit, applyeth the bloode of
Christ, to the clensing of the soule.

The propor-
tion betwixt
the outward
and inwarde
parts of bap-

- Thus farre of the parts of Baptisme, both the outward
and the inward parts : now we come to the vses thereof,
which are principally three. First, to shew our placing and
planting into the blood of Christ, to remaine in him for e-
uer. This coniunction with Christ is not bodily or naturall,
but mysticall and marueilous in our eyes : for we are made
one with Christ, by the same spirit dwelling in Christ,
and in all the members of Christ. So then, the saints trium-
phing in heauen, and al the beleeuers fighting vpon earth
as souldiers in warfar, haue one and the same spirit of christ
dwelling in them, and therefore are one with him. Second-
ly, to assure vs of the remission of our sins, that we may bee
able to stand in the presence of God, hauing put on the
garments of Christ, as *Iacob* receiued the blessing clad in the
garments of his elder brother. This ouerthroweth the doc-
trin or rather doting of the church of Rome, which teach-
eth that baptisme aboliseth al sins going before it, and lea-
ueth nothing that hath the name or nature of sinne. If this
were a truth of god not a dreame of men, it is not only de-
cent, but greatly to be desired, to haue baptisme deferred
vntil old age, nay vnto the hower of death, that so we may
depart hence in peace with greater assurance of Gods fauor
in the pardon of our sins. Thirdly, to slay the old man,
and to kil our natural corruption by the power of the death
and burial of christ: besides, to raise vs vp againe to holines
and newnes of life by his resurrection. Hence it is, that the
Euangelists call it the Sacrament of Repentance : admonj-
shing euery one of vs to expresse the strength and power
of baptisme, as the Prophets oftentimes exhort the Iews to
circumcise the foreskin of their harts, and to harden their
necks no more. So we ought not to content our selus to be
bapt-

Three vses
of Baptisme

1 cor 6: xvii

Gal 3: xvii

Gen.

Marke 1: 4

Deut x, xvi

How baptizd in body, but must labour to be baptizd in soul, by a daily proceeding in regeneration, by bringing forth the frutes of sanctification, and applying Christ Iesus to our full iustification.

Thus much of baptisme, the honourable badge of our profession and dedication to Christ that dyed vpon the Crosse, what it is, what are the partes and vses thereof. Now, wee come to ^d the Sacrament of the body and bloode of CHRIST, ^e which is called by sundrye names in the new testament. Sometimes, it is called the ^f Communion, teaching that we are one body coupled together in Christ, shewing that it is to bee receiued of many together, and admonishing vs of vnity and concord among our selues.

Sometimes, it is ^g called the Lords Supper, hence we see, who is the author of it, no man, no Angell, but the Lord Iesus, leauing it for a fare-well token of his loue toward vs. We must also come with an earnest desire hungering after Christ, that we may be satisfied with his righteousness. Sometimes, it is called the ^h breaking of breade: this sheweth, that the substance of breade remaineth after the wordes of consecration, ⁱ that figuratiue speeches are vsed in the Sacrament, ^j and that this externall rite of breaking the bread, vsed by Christ, practised by the Apostles, obserued by the pastors of the church, ought not to be omitted and ouerpasse. Sometimes, it is called the ^k table of the Lord: this teacheth, that christ and his Apostles, at the celebration of it, vsed a table not an altar; that it is a Sacrament, not a sacrifice, and that we ought to draw neere vnto it with all regard and reuerence. Lastly, it is called the new testament or Will of Christ. This title teacheth that there is a double couenant betweene God and man, the one old, the other new: the one of the law, the other of the Gospell: the firste of Workes, the seconde of grace.

Againe, it serueth to condemne the cursed sacrifice of the church of Rome, which addeth and detracteth

tracteth, altereth and mangleth this sacrament at her own pleasure, and mingleth it with the leaven of her owne inventions. This is a great comfort to all Gods children, ^m to consider that all faithfull christians are the heires of Christ, to whom he hath promised saluation of their soules, ⁷ and forgiveness of their sinnes.

As we haue seene the seuerall names of this sacrament, which shew the nature thereof vnto vs: so now we will set downe what the lords supper is. The supper of the lord is the second sacrament, wherein by visible receiuing of bread and wine, is represented our spirituall communion with the body and blood of christ. Heere God is present, and sitteth as president at this table, he offereth vnto vs his owne sonne for our iustification, and therefore this supper must be reuerently regarded, and diligently frequented of vs.

What the
Lo: supper is,

In this sacrament, we are in like manner to consider the partes and the vses thereof. The parts are partly outwarde, and partly inwarde. The outwarde partes are ^m foure: First, the Minister, who is to take the breade and Wine into his hands ⁿ after the example of christ, to separate the breade and Wine, so taken, from their common vse to an holy, to breake the breade, to poure out the Wine, and deliuer them both into the hands of all the people present.

In the Lor:
supper con-
sider his partes
and his vses
^m The outw.
parts are four
ⁿ 1 cor. xi, 23

So then, they are not consecrated to be priestes of the new testament, but preachers of the gospel, and ministers of the sacraments: and therefore priuate persons may not take this supper to themselves or deliuer it to others. The second part is the word of institution, *this is my body*, that is, this bread is a signe of my body which shortly shall be crucified for you: this cuppe is the new testament in my blood, that is, this wine in the cup is a true sign of my blood presently to be shed to confirme the new covenant of God touching forgiveness of sinnes and eternal life. These words are not properly, but figuratiuely to be vnderstood, being sacramentall speeches,

Luke 22, 19
P Tetrul. li, 4
cont Marci 6
august. cont.
adimant. c, 12

Thus

1 Gen. 17, x

1 Mar. xliii, 22

1 1 cor. x, xvi

1 Heb. 4, 15

Obiect

Answer.

1 Aug epist.
57 ad Dardā.

1 Gal. 3, xv

Thus the Scripture speaketh of a Circumcision and of the paschall Lambe. The third outward part are bread and wine, fit signes to signifie our spirituall nourishment by eating the body and drinking the blod of Christ. In Baptisme we haue one onely signe, but in this supper we haue two, to note out our full and perfect nourishment by Christ. Neither did christ deliuer the deceiueable shewes of bread and wine, or cast a mist before the eyes of his disciples to make them thinke it breade which was no bread, or wine which was no wine: but he gaue them true breade, and the true fruit of the vine, (as the apostle calleth them, after the blessing, breaking, consecration, Hereby falleth to the ground) the mystery of transubstantiation, the most mishapen monster that euer liued or was deuised. It bringeth in a false Christ, and turneth him into an idoll: it maketh Sacraments without signes: it maketh Christ to haue an infinite body, who is like to vs in all things: sinne onely excepted: lastly, it confoundeth heauen and earth together. Neither let any object that Christ hath now a glorified body, sitting at the right hand of his father, and therefore his body hath a great priuiledge aboue ours, to be in diuers places at the same time. For first, when the holy supper was instituted, the body of Christ was not glorified. Againe, glorification doth not take away the nature of a true body, but taketh away the infirmity and weaknes thereof. Take away space of place from a body, and it remaineth no longer a true body, but the essence of it is abolished, as Austine hath well determined. Againe, if Christ deliuered both signes, the people ought to receiue vnder both kindes, so that they may be iustly called church-robbers, who haue taken from the people the vse of the cup, and a wretched depriuers of christes testament, depriuing the right heires of their inheritance, and ingrossing into their hands the goods of others. They make it of the essence of the Sacrament, to vse unlea- uened bread, and to mingle water with wine, which christe neuer ordained or commanded: but that which is necessary, they esteeme as needlesse and superfluous, thus transgressing

mistaken

church-robbers

unleavened but

4 gressing the commaundement of God by their owne traditions. The fourth outward part are the communicantes, whose duty it is, ^c to take the breade and wine into their hands, to eate the bread and to drinke the wine to the nourishment of their bodies. He did not bid them to reserue the outward signes, to holde them and adore them, or call the sacrament their Lord and their God, he did not command them to offer the vp to God the father as a propitiatory sacrifice for the quicke and dead, as is vsed in their vnbloody or rather most bloody Masse, which hath caused so much innocent blood of the blessed martyrs to be shed, ^d who being kild for the word of god, and the testimony which they maintaind, their souls vnder the altar cry day & night with a loud voice vnto the L. holy and true, to iudge and auenge their blood on them that dwell on the earth. Lastly, hereby are ouerthrowne the priuat Masses of the church of Rome, which now grow to be too common, ^e & cannot stand with the communion of Christe, who deliuered the signes of bread and wine to all the disciples that were present, they did not stand by, and gaze one vpon another, but receiued the supper of the Lord together.

The outward parrs haue bin hitherto handled, which being rightly perfourmed, ^f there followeth consecration, which is, a seperation of the outward signes from their ordinarie vse to an holy and spirituall vse, that whereas before they serued for the body, now they are made instrumentes of grace, and scales of the righteousness by faith. The inward parts follow, ^g which are foure: First, god the father who appointed his sonne to performe the gracious work of our redemption, and in the fulnes of time sent him into the world, ^h who died for our sins, and rose againe for our iustification. Secondly, the Holy ghost, who assureth vs of the truth of gods promises. This sheweth, that he is true: god equall with the father and the son, proceeding from the father and the son. This consecrati^on such as suppose no partaking of the body and blood of christ, except he be giuen vs in a carnall and fleshy manner: whereas the spirit worketh

Mar. 26, 26

Ex. 28, 36

2.

Reuel. 6, 9, 7

3.

1 cor. 11, 20

What consecration is.

the inward parts of this Supper are 4, Rom. 4: 25 Reuel. 1, 4

1 Hebr. xi, 1

kech faith in our hearts, & which is the ground of things which are hoped for, and the euidence of things which are not seene. The thirde inwarde part of the Lordes

1 Luke 22, 19
vs solenne

Supper, is the body and blood of Christ, deliuered for vs vnto death. This conuinceth such of a spirit of errour, in

1 Iohn 6, 54

who make vnbeleeuers and reprob. partakers of Chr. body and blood : thus his body should be prophaned, and his sauing graces seperated from his person. But even as, where Satan dwelleth and possesseth the heart, there alwaies raigne the workes of darkenes and damnation : so

the gifts of Christ accompanying saluation, are inseparably ioyned with the person of Christ. This also condemneth the reall presence and carnall eating of Christ, which forgeth many Christs, and reuiueth the Hæresie of Eukiches :

it crosseth sundry Articles of the christian faith, and maketh faithfull men like the vnfaithfull Barbarians, that deuoured mans flesh and drunke his blood. True it is, christ

is truly present in the Sacrament, howbeit not carnally, and corporally, but spiritually and mystically. He hath giuen himselfe to be the foode of our soules, let vs hunger and thirst after him and lay hold on him to our saluation :

1 Ioh. 5, xiii

for he that hath the sonne, hath life : he that hath not the sonne of God, hath not life. The last inward part is the faith full receiver, who stretcheth forth the hand of faith, and so

layeth hold on Christ and all his sauing graces. For no man

1 Titus i, i

can communicat with his body, but the same is made partaker of his benefits. Let vs all prepare the true and lively faith of Gods elect, and assure our selues that Hypocrites and vnbeleeuers cannot possibly be partakers of the bodye

and blood of Christ. These are the foure inward partes also

1 The proportion betwixt the outward and inward partes of the Supper

of the Lordes supper. The similitude and relation of the outward and inward parts one to another standeth in this

manner, euen as the Minister, by the words of institution, offereth and giueth bread and wine to the communicants,

to feede thereupon bodily : so the father, by the spirit, offereth and exhibiteth the body and blood of christ Iesus,

to the souls of the faithfull, to feed vppon them spiritually.

Thus

Real presence

Eukiches

Comms
910

4

S

¶ The vſes of the lords ſup. are three

¶ 1 Pet. 2, 24
¶ Ephe. 5, xxx

¶ Rom. 8, 38

¶ 1 John xv, 6

¶ 1 Cor. x, 17

¶ 1 Cor. xi, 28
¶ Jerem. 17, 9

Thus much of al the parts of the Lords ſupper: now folow the vſes to be vnfolded. Theſe vſes & profit which we reap by the Lords ſup. are ſpecial three. Firſt, to ſhew forth with praife and thankſgiuing, the death and the ſufferings of chri. who his own ſelfe bare our ſins in his body on the tree, by whoſe ſtripes we are healed: ſo that we haue the chiefe cauſe in our ſelus, which did crucifie chriſt. Secôdly to teach

2. our communion with chriſt, being made fleſh of his fleſh & bone of his bones. Hence we learn, that al the godly and beleeuers are made partakers of chriſt and his graces. This is a matter of great comfort in our manifold trials and tentations, that we are ioyned to Ch. as members to the head, and therefore, neither life, nor deth, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creatur ſhalbe able to ſeperate vs from the loue of God, which is in chriſt Ieſus our L. But on

3. the other ſide, the vngodly and vnbeleeuers haue no part or portion in chri. and his graces, they are as branches cut off which wither, and men gather them to caſt them into the fire and to burn them. 3. declare and teſtifie our communion, fellowſhip, and agreement with our brethren, meeting together at the ſame table, and partaking together of the ſame ſupper. Wherefore, ſeeing we haue not onely an vnion with chriſt, but a communion among our ſelus, we are the ſeruants of the church, to ſerue one another in al duties of loue, to inſtruct them that are ignorât, to raiſe them that are fallen, and to bind vp the broken hearted, to reconcile our ſelus one towarde another, and to keepe the vnity of the ſpirit in the bond of peace. Hitherto we haue handled the doctrin of the Lords ſupper, declaring what it is, what are the parts and vſes thereof; the preparation to this work ſelloweth, conſiſting in the Examination of our ſelus, and trying our owne harts by the touchſtone of the lawe of

god. This duty is very neceſſary to be performd of vs, for the hart of man is deceitful aboue all things, and the ſecret corners of it paſt finding out. We haue to deal with god in this buſines. Great is the profit which we reap & receiue, if we

Hag. 2: 14

Ioh: xvii: 3

2 cor: xiii: 5

Psalm 26: 6

Math. 5: 23

Rom xii: 18

We come rightly and reuerently prepared. Great is the punishment procured, by want of this tryall and examination. And the Sacrament it self is defiled, by vnworthy receiving. This preparation principally standeth in these 4. points: in the knowledge of god and of our selues, especially of the whole doctrine of the sacraments: in a lively faith in Christ, seeing euery one receiueth so much as he beleeueth he receiueth: in repentance & from dead works: and lastly in reconciliation towards our brethren, hauing peace with all men, and loue towards our enemies.

Thus I haue opened plainly, yet truly, the doctrine of the Sacramentes, deliuered in the Scriptures, and taught in the reformed churches. I haue disclosed some part of the mystery of iniquity, and discovered and laid open the skirts of that great Idoll of the Masse, the reproach of christians, the scorne of the gentiles, the offence of the weak, and the occasion of ruine to many that stumble therat to their own confusion. The Lord god, high possessor of heauen & earth, and preseruer of his people that call vpon him, put it into the heart of all christian princes and rulers of the earth, to pull downethis abhominable Idoll, that hath aduanced it selfe against the kingdome of christ, and to deface this filthy monster that hath deceiued many, who trusted in it. The same Lord vouchsafe, to reueale his truth to the ignorant, to establish them that are weake, and to confound all obstinate enemies to his truth, to their prince, and to their country, for Iesus Christs sake, Amen

Amen.

FINIS.



A Corollary. additioⁿ



He Apostle *Paule* (Christian Reader) prophesying of these last times in which Antichrist should be reueiled, ^a declarerh that his comming shalbe by the effectual working of Satan withall power, signes, lying wonders, & in al deceiuablenes of vnrighte- ^{2 1 Thes, 2 9}

teousnes, that so they might be damned which belecue not the truth, but haue pleasure in vnrighteousnesse. In this description the effectual working of this antichrist is set down, but it is in those which perish. For as God imparteth his ^{b 1 cor, 14, 25} power to his ministers, and indueth them with his spirit to saue such as belecue: so doth Satan after an apish imitation giue power to his instruments, and breath his spirit vpon them to condemne such as receiue not the truth. The manner and meanes of Antichrists preuailing in the children of disobedience is double, to wit, by worke and by worde. ^{The meanes of Antichrist. preuailing in the world} His working is with great power, which is seene by signes and lying wonders. Now, who it is in our daies that boasteth of wonders, and I wot not what miracles? Who maketh the power of working signes and miracles: ^a a note of the Church? Who glory that they can euery day, nay euery ^c Bellar, lib. 4 de notis Eccles, cap, 14 ^d Bellar, de imagin, san- ^e cor. li, 2, c, x ^f Bel, de euch lib, 4 cap, 22 ^g Bel, de Pont Rom, l, 2c, 31
houre of the day miraculously transubstantiate the bread & wine into the blood of christ who pretendeth that their real presence their ^d images, their priuate ^e Masses, & other like superstitions haue been confirmed by miracles fro heauen? Is not this the church of Rome which hath the Pope for her head, her spouse, and her foundation? And is he not discerned by this note among other to be that very Antichrist described in scripture, prophesied to com in the world, reueiled now to the church, and felt of euery christian? Wherefore, let vs carefully beware, least such signes and wonders carry away our eies, and steale away our harts from the simplicity and sincerity of the Gospell.

- 2 The second meanes of his proceeding and preuailing is by word, to wit, by deceiuablenes of vnrighteousnes. He is indeede an enemy to Christ, and to his church: howbeit not open, but secret: not shewing himselfe as he is, but dis-

Ec ^{lib, 2, 20, 21, 22} guiled:

The corollary.

Antichrist is
a disguised e-
nemy, play-
ing the wolfe
in sheeps clo-
thing.

guised: not oppugning the truth with manifest violence as
an open enemy, but masked vnder the cloke of godlines,
pretending the fairest friendship, but intending the greatest
& deepest mischiefe against God and his truth. Who is it .1.
therefore that propoundeth false doctrine to the people co-
loured with the name of Christ and shew of Christian verity?
Who condemneth marriage vnder the cloke of chastity? 2.
Moderate vse of the creatures vnder the vizard of fast-
ing? Lawfull possessions vnder the pretence of voluntary 3.
pouerty? Who, vnder a false shew of counterfeited deuotion, 4.
zeale, and holinesse, to blear the eyes of the simple, and to
carry away the hearts of the vnstable, hath nourished trea-
cheries, rebellions, and Machiauellian practises against law-
ful princes, but he? These are the marks of Antichrist, and
these haue been his cunning baits to allure men to his su-
perstition, and their owne confusion.

The subtile
practises of
the aduersary
to restore
their kingd.
greatly decal-
ed.

2 Eph. 6, 17

Moreover, marke the order of their proceeding. First, .1.
they haue gon about to erect the kingdom of Babilon, and
as it wer to put life into the beast, by handling the questions
of religion betweene them and vs, and to this purpose haue
published controuerfies, dictates, Narrations, Lectures, dis-
putations, Demands, Motiues, Principles, Apologies, Cha-
lenges, Demonstrations, and Defences of Popish doctrine.
But being beaten from his bulwark, and out of all their so-
phistry by the sword of Gods spirit, which is the word of
god, they haue sought to gaine & get ground of vs another
way. For whereas they saw themselves ouermatched in mat-
ters of doctrine, they indeuored to excel or at least to equall
vs in life and conuersation, and therefore partly at home and
partly abroad, they haue penned sundry treatises of Directi-
ons, Deuotions, Reuelations, Imitations, Memorials, Me-
ditations, and christian exercises tending to reformation of
manners, thereby thinking through hipocrisie to win esti-
mation among the simple, and to incite men to allow their
religion it selfe. But finding themselves in proceesse of time .X.
far inferior vnto vs, both in purity of doctrine and sincerity
of life: they haue last of al inuented another shift (wherin is
lesse honor, and more dishonesty) to wit, by setting downe

The corollary.

the debates, and disagreements that haue been among our churches and gathering an heape of testimonies out of our own writers, bitterly inueighing one against another, thereby to raise vpⁿ contentions to alienate the minds of manyⁿ from vs, and to work a deepe dislike of our religion. ^{h Prou. 6, 19}

Among other, ther is a notable example of a crafty enemy both nameles and shameles, who writing against a worthy knight in the common-wealth, and a learned docter in the church, entitleth himselfe, first the Warde, and now lately the warner (though he shew neither skill in the one, nor wisdom in the other) and through their sides seeketh to giue a wound to the truth. This man, pretending nothing against vs but braulings, and furious inuectiues one against another, as wel at home as abroad, not being able to handle the controuersies of religio, hath filled his *Warn-word* with continual allegations of authorities and speeches out of our owne writers, as *Luther*, *Zuinglius*, *Oecolampadius*, *Caluin*, *Beza*, and diuerse others, together with most bitter raylings, and calumniationes of his own inuention against vs: al which

N. D. alias
Noddy.

Warn-word
counter. 1. c. 4
pag. 46

^m if they were taken out of his booke, as euil humors out of a body, it could not be esteemed worth so many counters, as now it is^k diuided into encounters. There is nothing so hard as to do wel: there is nothing so easy as to speak euil. Let it therfore of al persons be called for euer, not the *Warn-word*, but the *Scorn-word*, being a confuted masse of flanders & euil practises, to be scorned rather then confuted. And albeit it be the deepe subtilty and wretched pollicy of our aduersaries, to aledge *Luther* against *Zuinglius*, and one of our writers against another, to the end that while they strue about mens words and writings, matters of greatest substance may lye buried in silence: yet they shall neuer bring vs from the holy defence of gods eternall truth, to skirmish with them about mens sayings. We wil not leave the great keies and questions of religion, and fall to dispute of matters of inferior nature & condicion: this wer to wragle about nothing, and to fill the world with frivolous & fruitles writings. Let them know, we are no more bound to defend and iustifie *Luther* and his followers in all their sayings, then they will

The Warn-
word is deu-
ded into two
encounters.

A Corollary.

be bound to defend *Bellarmino, Hosius, Harding*, and other
 + harsh maintainers both of popish opinions, and their owne
 private assertions. If they will take vpon them to allow
 whatsoeuer positions and propositions *Caietan, Durand, Ca-*
nusius, Gregorius de Valentia, or any of their side, hath publish-
 ed, let them professe it and giue out so much: otherwise
 they take paines in vaine, and offer vs great iniury, obie-
 cting against vs, words neither vttered by vs, nor aproued of
 vs. And howsoeuer we agree together better then the ad-
 uersaries wish or desire, as appeareth *By the Harmony of the*
Churches set forth to be read and vnderstood of all, decla-
 ring to the world how falsly we are charged with disunion
 and diuision, and shewing the peace and concord betweene
 the churches of *Britaine, France, Germany, Switzerland, Den-*
marke, and other places in matters of faith: yet I will not
 deny (the gifts of God being diuerse) some difference and
 dissention betweene vs about the sacrament of the Lordes
 sup. which notwithstanding is not so great as hath beene in
 former times, nor so bloody as the aduersaries surmise,
 neither so dangerous and grosse as hath been and is at this
 day in the church of Rome. No age and generation hath
 seene all Churches following all together one another in all
 points, but some difference hath appeared in doctrine, or
 in discipline, or ceremonies, or manners, or in all: yea By-
 shops haue beene against Byshops, Doctors against Doc-
 tors, fathers against fathers, Saints against Saints, churches
 against churches: yet were they not heerby rent one from
 another, but ioyned together with hand and hart in the com-
 mon faith. *Cyprian* dissented from *Cornelius*, and *Augustine*
 from *Ierome*, as *Lot* did from *Abraham*. Was there not a vi-
 olent and troublesome contention betweene *Theophilus* of
Alexandria, and *Chrysostome* of *Constantinople*: between *Cy-*
rill and *Theodorus*, as great as euer was between *Luther* and
 + *Zuinglius*? Yet were they Godly, learned, zelous, and ex-
 cellent pillars of the Church of God in their times.

Neither is the contention so great, or Warre so hote and
 bloody betweene the reformed churches about the sacra-
 ment, as is imagined. For touching the matter it selfe, there

Harmony of
Churches

1 Euseb. lib. 8
hystor. cap. 1,

in *homofaity*.

The collorary.

- is no strife: the difference is onely in certain circumstances.
1. First, we all acknowledge, that the holy signes haue not a bare signification but assure our consciences through the ordinance of God, that the things themselves are as truly and certainly giuen of God to all the faithful that come to his supper, as the outward signes are deliuered by the minister of God. The agreement betwixt the reformed churches about the Sa.
 2. Again, we profess that the supper consisteth of two parts, the earthly, external, and visible, which are bread and wine: and besides, the heavenly, internal, and invisible, the true body and blood of Iesus Christ, together withal his gifts, benefits, and treasures, according to the doctrine of *Irenaeus*. Iren. ad. haer. lib. 4. c. 34.
 3. Thirdly, we agree, that in the supper of the lord, we are made partakers, not onely of the vertue and operation of christ, but of the very essence and substance of his true body and blood, which was giuen for vs to death vpon the crosse and was shed for vs, so that we are most comfortably nourished with the same vnto eternal life. 4
 4. Fourthly, we beleue, that the bread & wine are not changed or transubstantiated into the flesh and blood of christ, but remaine true and natural bread and wine in substance as before: so that the bread is called his body and the wine his blood, not only because his body and blood are signified by these, and set before vs, but because so often as we eat and drinke them worthily, christ himselfe giueth vs his body & blood truly to euermore life. 5
 5. Lastly, we all hold the vse of the supper in both kinds, and that without the right vse of the outward signes it is no sacrament, vnlesse the bread be eaten and the wine drunk, and therefore we condemne al adoration and adoration of the bread, al carying it about, and lifting it vp by the priest to the people, vsed in the Church of *Rome*. The disagreement betwixt the reformed churches about the sup.
- The disagreements and diuersities in opinion among vs, are in certaine adioyns and in the manner of receiving: for seeing we all teach and confesse the true communication of the true body and the true blood of our Lord Iesus christ, the controuersie must needs stand in the manner of communicating, and therefore the vniuersity of the churches is not thereby plucked asunder. The difference standeth in these
- Et

The collorary.

1. particulars. First, one part contendeth that these wordes of christ, *this is my body*, must be vnderstood literally and as the words sound (which yet that sidedoeth not so vnderstand :) the other part holdeth that they are to be vnderstood sacramentally and figuratiuely, according to the declaration of christ, the interpretation of *Paul*, and the infallible rules of our christian faith. Secondly, one part wil haue the body & blood of christ essentially and bodily in, with, and vnder the bread and wine, and so to be eaten, as that together with the bread and wine they enter into the mouth and body of the receiuers: but the other part holdeth, that the body of christ which at the first supper sat at table with his disciples; doth not now continue with vs vpon the earth, but abideth in the heauens, and shal remaine there, vntil he break the heauens, and discend thence to iudgement. Lastly, one part will haue 3
all communicants that come to the lords table, and partake, the outward signs, whether they come worthily or vnworthily, whether they be beleeuers or infidels, whether godly or vngodly, to eat the body and drinke the blood of christ corporally and with the mouth of the body, so as the beleeuers doe eate him to life and saluation, the vnbeleeuers to death and damnation: the other side holdeth that the vnbeleeuers abuse the outward signs of bread and wine to their destruction, and that only the faithful can eat the body and drinke the blood of christ by a true faith, & by the working of the holy ghost: wherby they are made flesh of his flesh, and bone of his bone, being more neerely and firmly knit vnto him, then the members of our body are vnited to our head, and thereby drawing from him life euermlasting.

These are briefly the pointes of difference, faithfully not partially, particularly not confusedly, set downe: in discussing the truth wherof, howsoever great bitterness hath oftentimes broken out betweene bretheren, as likewise did betweene *Paul* and *Barnabas*: yet setting the heate of disputation aside, they were worthy members of the church, zealous defenders of the faith, learned teachers of the truth, earnest destroyers of heresie, and rare examples of golines, notwithstanding the infirmities, imperfections, and intempe-

Sufferants.

The collorary.

rate stile of thone part. And howsoeuer this odious mak-bate
 N. D. boldly auoucheth pag. 46. that these men neuer met
 together to compound their controuerfies, but they haue
 alwaies departed *more disagreeing & more enimies then ever they*
were before their meeting: yet al men know, he doth either ig-
 norantly or maliciously concale the feueral points of their
 vnion and agreement, concluded and subscribed at *Mari-*
purge anno 1529. cha. 15. which was in this sort, *credimus &*
profitemur omnes, &c. we all beleue and professe concerning the sup-
 per of the Lord Iesus Christ that the vse thereof in both kinds accor-
 ding to the institution of christ, is to be obserued. And that the masse
 is not any such worke, whereby one man may obtaine grace for another
 whether he be dead or alime. Also that the sacrament of the altar is
 the sacrament of the true body and blood of Iesus Christ. And that
 the spirittual eating of the same his body and blood is very necessary
 for euerie christian man. Moreover that the vse of this sacrament,
 euen as the word it selfe, is instituted of almighty God, to stir vp vnto
 faith the weake consciences of men by his holy spirit. And although it
 could not hitherto be altogether agreed amog vs whether the true bo-
 dy & blood of ch. be in the bread and wine corporallie: yet neuer theles
 both parties ought to declare christian charity one toward the other, so
 far as conscience can beare. And both parts shal diligently pray vnto
 god, that he by his spirit may vouchsafe to establish vnto vs, the true
 vnderstanding of that matter, Amen In this ait, which was subscribed
 with the hands of Luther, Melancthon, Brentius, Zuinglius, Oecolam-
 padius Bucer, and others, we see they professe christian chari-
 ty, and promise earnestly to pray vnto God to reueile his
 truth vnto them, bring them to be of one hart in the truth,
 and confirme them to discern of things that differ: so y^e the
 enimies of our church haue cause, rather to enuy our agree-
 ment, then to inueigh against our disagreement. It is not the
 custome of the true church to delight in contention: it is the
 fashion of the church of Rome, to command, to compel, to
 enforce, to presse, to oppresse, to ban, to throw out cursings
 and to thunder out excommunications against those that dis-
 sent fro the: but our churches, notwithstanding this variance
 haue not so proceeded one against another as enimies, we
 curse not, but blesse: we hate not, but loue: we persecute not,
 but pray one for another: keeping the groundwork of faith, &

Warr. word
 Encount. c. 14

As of agree-
 ment printed
 in Latine

The collorary.

The dissenti-
ons of the pa-
pists among
themselves

ioyning harts and hands, we seeke to repaire the ruine of
Syon, and pull down the forresses of the enemies therof.
Moreover, albeit it were to be presumed in men of iudg-
ment and discretion, that such, as haue leysure with de-
light and pleasure to paint out the iars and quarels abroad,
either are or doublelesse shoulde be in league and loue at
home: yet if we would enter into the infinite dissentions,
debates, diuisions, contradictions, wranglings, hart-bur-
nings, grudgings, sects, and rentings into diuers parties a-
mong the Papists themselves (who indeed neither haue v-
nity in truth, nor vnity in falsehood) it should be harder to
finde an ending then a beginning. They could neuer yet
be reconciled. Their owne schoolemen are at deadly feud
and defiance one against another: *Scotus* is against *Thomas*:
Ockam against *Scotus*: *Petrus de Alliaco* against *Ockam*: the
Nominales against the *Reales*: the *Dominicans* against the
Franciscans: *Scotistes* against *Scotistes*: *Thomistes* against *tho-
mistes*: *Canonist* against *canonist*: *sect* against *sect*: *Order* against
Order: *cloyster* against *cloyster*: *priests* against *Iesuites*, and *Ie-
suits* against *priests*, repugnant one to another, and at ciuill
and Domesticall warre amonge themselves, proclaiming
their owne shame as with the blast of a trumpet: and ther-
fore hauing fought so many fields at home, they shoulde
not reproach vs with matter of dissention. We may re-
ply vnto them, as one sometimes fitly answered *phillip K.*
of *Macedon* intreating a peace amonge the *Grecians*, and
yet hauing his wife *Olimpius* and his son *Alexander*, known
to liue at mortall dissention within his owne doores, *Goe
first, and conclude a peace in thine owne house at home*. So should
our aduersaries remember, that the chiefe procters and
protectors of their new religion, haue euer contentiously
wrangled with others and with themselves, and the con-
tentions cannot yet be taken vp. I dare confidently auouch
and auerre, that in the greatestt contouersies and in the
greatestt number, if not in all (which are now multiplied to
many hundred) some one or other of their highest Popes,
chiefest cardinals, reuerent Bishoppes, famous Doctours,
learned

The collorary.

learned schoolmen, holy fathers, & other aproued writers among them, are flatly and fully on our side, ioyne with vs hand in hand, and giue testimony directly to our doctrine, not in the smallest points, but in the greatest: not in few, but in many: yea not the meanest among them, but as we haue said, the strongest pillars of their church are reuolued to vs, are come into our campe, haue pitched their tents with vs, and some one or moe of them fight our battles in all our doctrines. This were easie to be shewed particularly touching the Apochryphall booke, touching iustification by imputation, touching Images, touching prayers in a strange tongue, touching the notes of the church, touching the sacraments and such like, among which many haue written since the late Trent-counsell. Thus while we are in peace, the enemies possessed with a spirit of diuision, and stricken with giddines by the iust hand of god, wound one another, and the swords of the *Midianites* are drawn out against the *Midianites*. Therefore the truth resteth among vs, *Our enemies being iudges.*

Popish writers ioin with vs in the greatest controversies

o Iudg. 7, 22
o Deut. 32, 31

But lest we might peraduenture be thought to offer them wrong, whilst insisting vpon general terms we charge them to be diuided among themselves, and in their writings to gaul one another: I wil presse them with particulars, and only stand vpon the matter in hand, to wit, the sacraments, the doctrine whereof I haue plainly opened in these Books. Whosoever shal read the writings of the Roman church touching the sacraments, shal find almost so many mindes as men among them, they furiously fight and make daily combats against each other, moouing sundry questions, which they cannot with all their shifts remoue or determine.

Popish quarrels one with another.

First of all, the schoolmen make a question, whether the body of Christ in the Eucharist be eaten with the mouth of the body, and passe into the belly, or onely by faith? Some of them hold he is onely eaten spiritually, and received by faith, as cardinal & Cajetan a pillar of their church, a peere of the Court of Rome, the Popes legate in Germany, and Luthers hott aduersarye holdeth this, *Falsissimum est corpus christi*

Quest. whether in the schoolmen are at variance

9 Tom. 2, tra 2, cap 3

The Colloray.

* Bel. de euch
lib. 1, cap. 2

christi corporaliter sumi, quoniam, &c. It is very false that christes Body is received bodily, for the divines teach that he is taken spiri-
tually, not by handling but by beleeving. And Bellarmine a man of
the same note and of the same coat, saith, *Dicemus christum*
esse, &c. We will hold that christ is in the Eucharist truly, substan-
tially, really, not corporally: nay contrariwise it may be said to be ther
spiritually. Others thinke, he is taken bodily into the mouth,
but goes not into the belly. This the glosse holds in Gra-

* Gloss in can
tribus in ver.
miscere.

Durand. in
ratione diuin.
offic. lib. 4.

tian, quam cito species dentibus atteritur, tam cito in caelum rapitur
corpus christi: that is, So soone as the accidents of bread begin to be
chewed by the teeth, presently Christs body is conveyed into heauen.
But Durand goeth farther, and saith, *Corpus christi de ore*
transit ad cor, & tum desinit corporis presentia, remanente spiritali,
that is: The body of Christ passeth from the mouth to the hart, and
then the bodily presence ceaseth, and the spiritual remaineth. Lastly,
others say, it passeth into the belly, and remaineth there as
long as any shew of the bread abideth. Lo, what they hold
in this one question, and they vary being constant in no-
thing but inconstancy. Some of them resist the beginning
of inconueniences that may ensue, and hold he neuer com-

* Bonauen. in
4. sent. dist. 13
art. 2. quest. 2

meth into the mouth: some, that he commeth into the
mouth, but not into the stomack: some, into the stomack,
but not into the belly: and others sticking at nothing, do
hold he goeth into the belly. And to fil vp the measure of
iniquity, ^a Antoninus Arch. of Florence writes, that the bo-
dy of Christ may be vomited upward by the mouth, and purged down

* Anton pa 3
tis 13. c. 6. scilicet
3 de defectu
mis.

ward by a draught: *Igitur corpus christi & sanguis tam diu manent*
in ventre, & stomacho, vel vomitu, &c. Therefore (saith he) the
body and blood of christ remaine in the belly and stomacke, or in vo-
mit, and in whatsoeuer course of nature, so long as the shewes of bred
and wine remaine. And if they be vomited or purged before they be
altered, (as sometimes in those that are troubled with the flux) even
there is the true body of christ. If this be true, I would gladly

* non corrup-
ta emittuntur
ut in habenti
bus fluxum

learn of the profoundest doctor, and learnedst Iesuit, what
is to be done to the body of christ thus purged or vomited?
whether it shall be eaten againe, or burned, or what they
would haue done with it? Robert Smith a Manir of blessed
memory, reasoning with a Popish priest of the real presen-
ce,

compelled the Doctor by force of reason at length to confesse, that *c the body of christ being eaten in the sacrament goeth downe into the belly, and so is cast into the draught*, saying farther that *d it was no greater derogation to Christ, then to be spit vpon*. The saying of a Popish Doctor. 2 acts & mon. page 1691

But wisely and worthily did the Martyr reply, If the Iews, being his sworne enemies, did only spit in his face, and we being his friends do cast him into the draught, which of vs deserue the greater damnation? Thus the Doctor was put to present silence. O yee Cardinals and Byshops, O yee priests and Iesuites, are ye not ashamed of this blasphemy, and of these blasphemers? Haue not all your Seminaries cause to blush at this vilany? Behold (Christian reader) how the lo. dealeth in Iustice with such as giue ouer the known truth, striking them with blindnes of hart and giddines of spirit, which is the iust reward of errour and superstition. Leauē therefore your grosse and carnall presence: forsake this barbarous and beastly diuinity: renounce this sluttish and vnlaury dung, and returne for shame to truth, to antiquity, to grauity, to sobriety, & to the institution of christ.

Secondly, they handle this question, whether the Body of Christ be broken & chewd with the teeth, or not? Some, *De consecrat* hold not, *c Non quando manducamus, &c*, that is, *when we eat*, dist. 2
we do not make parts of him. Againe, other thinke, nothing is broken truly, ^f but in shew, somewhat seemeth to be broken, but nothing is broken: so that we haue a myraculous breaking, where nothing is broken. Contrariwise, Pope Nicholas in a counsell holden at Rome, caused Berengarius to recant in this wise, *§ credo corpus domini nostri Iesu Christi sensualiter et in veritate, manibus sacerdotum tractari, et frangi, et fidelium dentibus atteri*, that is, *I beleue that the body of our Lord Iesus christ sensibly and in very deed is touched with the hands of the Priests, broken, and ground with the teeth of the faithfull*. This was the consent, iudgment, and determination of that counsel, and yet the rude glosse reproving the same giueth warning to the Reader, *Nisi sane intelligas verba, &c*. Except you warily vnderstand the words of berengarius, you wil fall into a greater heresie then euer be held. Lastly notwithstanding this Synode, the ^h *Lumb, lib. 4* receiued opinion in their schooles is, ^b that *onely the accidents* sent dist. 12.
of bred are broken and chewd. Thus they wander vp and down in ditcussing this second question, as men that are in a maze and cannot find the end of their iourney.

The Collorary.

Bel. de euch
lib. 1, cap. 2

Gloss in can
tridus in ver.
miscere.

Durand. in
ration diuin.
offic. lib. 4.

Bonauen. in
4. sent. dist. 13
art. 2. quest. 2

Anton pa 3
tit 13. c. 6. sect
3 de defect
mis.

non corrup
ta emittuntur
ut in habenti
bus fluxum

christi corporaliter sumi, quoniam, &c. It is very false that christes Body is receiued bodily, for the diuines teach that he is taken spiritu- ally, not by handling but by beleeuing. And Bellarmine a man of the same note and of the same coat, saith, *Dicemus christum esse, &c.* We will hold that christ is in the Eucharist truly, substan- tially, really, not corporally: nay contrariwise it may be said to be ther spiritually. Others thinke, he is taken bodily into the mouth, but goes not into the belly. This the glosse holds in Gra- tian, *quám cito species dentibus atteritur, tam cito in celum rapitur corpus christi*: that is, So soone as the accidents of bread begin to be chewed by the teeth, presently Christs body is conueyed into heauen. But Durand goeth farther, and saith, *Corpus christi de ore transit ad cor, & tum definit corporis presentia, remanente spiritali*, that is: The body of Christ passeth from the mounth to the hart, and then the bodily presence ceaseth, and the spiritual remaineth. Lastly, others say, it passeth into the belly, and remaineth there as long as any shew of the bread abideth. Lo, what they hold in this one question, and they varry being constant in no- thing but inconstancy. Some of them resist the beginning of inconueniences that may ensue, and hold he neuer com- meth into the mouth: some, that he commeth into the mouth, but not into the stomack: some, into the stomack, but not into the belly: and others sticking at nothing, do hold he goeth into the belly. And to fil vp the measure of iniquity, Antoninus Arch. of Florence writes, that the bo- dy of Christ may be vomited upward by the mouth, and purged down ward by a draught: *Igitur corpus christi & sanguis tam diu manent in ventre, & stomacho, vel vomitu, &c.* Therefore (saith he) the body and blood of christ remaine in the belly and stomacke, or in vo- mit, and in whatsoeuer course of nature, so long as the shewes of bred and wine remaine. And if they be vomited or purged before they be altered, (as sometimes in those that are troubled with the flux) euen there is the true body of christ. If this be true, I would gladly learn of the profoundest doctor, and learnedst Iesuit, what is to be done to the body of christ thus purged or vomited? whether it shall be eaten againe, or burned, or what they would haue done with it? Robert Smith a Marir of blessed memory, reasoning with a Popish priest of the real presen- ce,

compelled the Doctor by force of reason at length to confesse, that *c the body of christ being eaten in the sacrament goeth downe into the belly, and so is cast into the draught,* saying farther that *d it was no greater derogation to Christ, then to be spit vppon.* But wisely and worthily did the Martyr reply, If the Iews, being his sworne enemies, did only spit in his face, and we being his friends do cast him into the draught, which of vs deserue the greater damnation? Thus the Doctor was put to present silence. O yee Cardinals and Byshops, O yee priests and Iesuities, are ye not ashamed of this blasphemy, and of these blasphemers? Haue not all your Seminaries cause to blush at this vilany? Behold (Christian reader) how the lo. dealeth in Iustice with such as giue ouer the known truth, striking them with blindnes of hart and giddines of spirit, which is the iust reward of error and superstition. Leauē therefore your grosse and carnall presence: forsake this barbarous and beastly diuinity: renounce this stutish and vnfauory dung, and returne for shame to truth, to antiquity, to grauity, to sobriety, & to the institution of christ.

Secondly, they handle this question, whether the Body of Christ be broken & chewd with the teeth, or not? Some, *De consecrat* hold not, *c Non quando manducamus, &c.* that is, *when we eat,* *dist. 2* we do not make parts of him. Againe, other thinke, nothing is broken truly, *f* but in shew, somewhat seemeth to be broken, but nothing is broken: so that we haue a myraculous breaking, where nothing is broken. Contrariwise, Pope Nicholas in a counsell holden at Rome, caused Berengarius to recant in this wise, *g credo corpus domini nostri Iesu Christi sensualiter et in veritate, manibus sacerdotum tractari, et frangi, et fidelium dentibus atteri,* that is, *I beleene that the body of our Lord Iesus christ sensibly and in very deed is touched with the hands of the Priests, broken, and ground with the teeth of the faithfull.* This was the consent, iudgment, and determination of that counsel, and yet the rude glossē reproving the same giueth warning to the Reader, *Nisi sanē intelligas verba. &c.* Except you warily vnderstand the words of berengarius, you wil fall into a greater heresie then euer be held. Lastly notwithstanding this Synode, the receiued opinion in their schools is, *h that onely the accidents of bread are broken and chewd.* Thus they wander vp and down in ditcussing this second question, as men that are in a maze and cannot find the end of their iourney.

of a Popish Doctor.
4 acts & mon.
page 1691
De consecrat
dist. 2
f Caietan tit.
2. tr. 2, cap. 5
g de consecr.
dist. 2 can.
ego Berengar
h Lumb, lib. 4
sent dist. 22.

The Collorary.

Thirdly, they dispute whether the substance of bread remaine in the sacrament or not? *Scotus* holdeth, that the substance of bread better resembleth the body of christ, then onely accidents: seeing there is a fitter proportion betweene substance and substance, then betweene a substance and an accident. So *Occam* condemneth this opinion, saying, that ^k to hold that the substance of bread abideth, is most probable, and least subiect to inconueniences, not repugnant to reason, nor to the authority of the Bible. And *Petrus de Alliaco*, ^l *Ille modus qui ponit substantiam panis remanere, &c.* that opinion which holdeth the substance of bread to remaine, is contrary neither to reason, nor to the authority of the scripture, nay it hath better reason in it, and is more easie to be understood.

^j In 4. Sent.
dist. xi. que. 3

^t *Occam* hb.
4. quest. 6

^l In 4. sent.
quest. 6

^m *Durand.* in
lib. 4. sen. dist.
11.

And *Durand* the resolute doctour deliuereth, that, ⁿ It is rashnesse to say that the body of Christ by the diuine power cannot be in the sacrament in any other manner then by turning of the bread into him. Furthermore he affirmeth this, If it be graunted that the substance of bread and wine do remaine, one difficulty ariseth that two bodies are together, which may be answered: but the contrary being holden, many follow, namely, how accidents can nourish, how be corrupted, and how any thing can be ingendred in them, seeing there is nothing made but there is presupposed or thought to be a matter, &c. Contrarywise commonly they hold, that the substance of bread is turned into the body of Christ: but about the manner how it is changed, they cannot agree. Some think the bread is consumed to nothing, and the body of Christ brought in place of it. But *Thomas* their chiefe Schoolman holdeth, that it is ⁿ not brought to nothing, whom *Scotus* crosseth: and againe *Scotus* is crossed and confuted by *Cristian*. And in the counsell of Trent, it is made an Article of faith, and all such cursed as heretikes, which say, That the substance of bread and wine doth still continue: yet pope *Innocentius* in a counsell before, did not curse those that held the contrary opinion that the substances of bread and wine do remaine. Besides this, there is a great variety among the, whether the water mingled with the wine in the chalice bee transubstantiated into the blood of Christ. Some bring and wast it to nothing.

Others

^a *Thom.* 3,
quest. 75

^m *pope Innocentius*

A corollary.

Others holde it to be transubstantiated into blood. Some say it is turned into the vitall humor of Christ. Al these are resolute gamsters: but *Durand* being fearefull saith, *Quis audeat definire?* That is, who should be so bold as to determine this question? *Thomas* their Saint had rather holde a double transubstantiation, first of the water into wine, and then of wine into the blood of Christ, and thereupon wisely and warily giueth a caueat, *that little water must be mingled with the wine.*

4. Fourthly, they are greatly troubled and perplexed, whether mice eating the sacrament, doe also eate the body of Christ? *Bellarmino*, seeing the iars of the Schoolmen, and the vnscted iudgments of their profoundest Doctors, hath thought it best in his Iesuiticall wisdom to passe it ouer, and say nothing: either because he was not resolu'd, or because he would not lay open the shame, and discouer the nakednes of his fauorites. *Peter Lombard* maister of the Sentences, and teacher no doubt of Catholicke conclusions among them, when he commeth to this Question, standeth in aammering, and cannot teach himselfe, saying, *Quid igitur sumit mus? vel quid manducat? Deus nouit*, that is, What is it therfore that the mouse receiueh, or what doth the mouse eate? God knoweth. As if he should say, the question is too hard, for my part I confesse plainely mine owne ignorance, I cannot tel. Notwithstanding, he taketh hart and giueth his resolution thus, *It may be saide very well, that bruit beasts receiue not the body of christ.* But the doctors of *Paris* haue censured and corrected his iudgement, and say, *Hic magister non tenetur*, that is, Heerein the Maister is not to be followed. And *Harding* holdeth it for an error, that a mouse may eate the body of Christ, and calleth the contrary doctrine a vile assenuration. Now *thomas* of Aquine saith thus, *Quidam dixerunt*, that is some haue said that as soon as the sacrament is touch'd of a mouse or a Dog, the body and blood of christ doth straight way depart from it: but this is a derogation to the truth of this sacrament. And yet this is that wortly doctor, to whom they say Christ appeared in a vision, saying,

Thomas

p Sent. lib. 4. dist. 13

ibid. p. 13

answ. to art. 23, dist. 1

The Corollary.

O Thomas, thou hast written wel of me. So Iohannes de Burgo saith
† The mouse eating the sacrament, receiveth the body of Crist. Ro-
nauenture whome wee named before, though he will haue
Christ to take vp his lodging as well in the stomacke as in
the mouth of man, yet he liketh not, vt aut mus in ventre traice-
ret, aut in cloacam discenderet, that is; Either that the body of
Christ should go into the belly of a mouse, or be cast forth into the
draught, because the eares of well disposed persons woulde abhorre
that, and if we should defend it, the Heretickes and Infidels woulde
jest at vs, and laugh vs to scorne. Againe hee saith euidently,
The mouse cannot eate it, God forbidde we should euer come to that,
Neuertheles Alexander as bold as blind Bayard, in despight
of all Heretickes and Infidels aduentureth vpon that opini-
on, † If a hog ge or a Dog ge should eat the whole consecrated host,
I see no cause but the Lords body should go therewithal into the body of
that hog or dog. And that we may see the blasphemous school
diuinity or toule villany of those lewde men, hearken once
more to Antoninus that beastly Byshop of Florence, † If a
mouse or any other creature or beaste happen to eate the sacrament
through negligence of keeping: let the keeper be iniointed penance 40.
daies: and if it be possible let the mouse be taken and burnt, and let his
ashes be buried nere the altar. Heereunto another addeth, that
the Mouses entrails must be drawne out, and the portion of the sa-
crament that there remaineth (if the priest be squammish to receiue it)
must reuerently be laid vp, untill it may naturally be consumed. But
the host so found in the mouses bowels, may in no wise be thrown in-
to the water, as a certaine priest sometimes used a fly that he found in
the chalice after consecration. But if a man had such a feruent zeale
a (saith he) that his stomake would serue him to eat the same with-
out horror, this were the best course of all, as Godarenius did, who is
much commended for swallowing and receiuing the host which a lea-
per had vomited and cast vp. And heereunto, the goodly and
ghostly Canons of the counsell holden at Colen vnder the
Emperour Radulph, b If there fall any small thing of the bodye or
blood vpon the pall of the altar, let the stone be cut and burned, and
the ashes put into the holy place, or cast into the fish-poole. If any fall
vpon the stone, or vpon the ground, let the priest lick it up: if a
Spider

† Ioh de burg
 de custod
 Euch. cap. x

† Alex. de Ha
 les part. 4. qu.
 45. memb. 1

† anton. de de
 fe & Mistz 3
 part sum. 3

† Petrus de
 Palude.

† S. Hugh of
 Clunice.

† Conc, Col.

The corollary.

Spider or fly be fallen into it, let them be taken out warily, and burnt over the fish-poole: If a man shall vomit it up again, let the peeces be gathered up and be given to a faulfull man to take and ease, and let the rest of the vomit be burnt, and set neare unto the altar. Can any religious hart repeate, or any christian eares abide this loathsome diuinity? We will therefore cease to stirre this dunghill any farther, for the due reuerence which wee ought to bear to the glorious body of christ Iesus our blessed sauour.

But to return back to the former question, what shall we say that the beasts eate? Bread it cannot be: for that they say is gone by consecration. Some, not so grosse as the former, hold, they eat the shewes of bread. Others say, the bread returneth again: and thus God must worke myracles to feed mise. So likewise *Innocentius*, more subtilly then soundly, saith, *The bread passeth away myraculously when the body commeth; and the body passeth and getteth it selfe away when the mouse draweth neer, and the bread commeth into his place again: so that he holdeth, that it ceaseth to be a sacrament, so soone as any mouse or beast toucheth it.* But *Guidmundus* and *Thomas Walden* affirm, that *when mise gnaw the Sacrament, there is deceptio visus*, that is, an error in our sight. We simply iudge they be eating and nibbling, but our sight is deceiued, the mise be otherwise occupied. And might they not as well say our eyesight faileth in thinking them to be mise or birds: whereas they may peraduenture be angels in their shapes? Other hold, some new matter is created in place of christ's body: but I would gladly knowe, whether it be by vertue of these words, *this is my body.*

And touching the Wormes that are ingendred in the Eucharist, a great diuerfity is among them. Some say they are ingendred of the aire, others of the substance of bread, and some of the quality and shewes thereof: and so we shall haue substance made of accidentes, in despight of all rules and reason. Thus they are carried higher and thither, vppe and downe, too and fro, to reconcile matters they knowe not howe, and to beleue thinges they know.

De consecr.
dist. 2. sect.
Qui bene.

4 Th, walden
tom 2. qui de
Sacram, est.
cap. 46

Diuerfity
how worms
are ingendred
in the Eu-
charist.

A corollary.

Difference
betwixt chri-
body & the
Sacrament.

know not what. For how shall the people haue a directi-
on and path-way what to followe, when their teachers
are not settled and perswaded what is the truth? Against al
these confusions, vncertainties, contrarieties, blasphemies,
and crossing one another, we teach the people what to hold
and instruct them to make a difference between ch. body & the
sacrament of his body. The sacrament is corruptible, christes
body is glorious and free from all corruption: the sacra-
ment is beneath, christes body is above: the sacrament is
on earth vpon the table, the body is in heauen: the Sacra-
ment feedeth the body and outwarde man, the body of
christ feedeth the soule and inward man: the sacrament is
eaten as well of the wicked as of the godly, the body is on-
ly eaten of the faithfull: the sacrament may be eaten to death,
but the body of christ is euer eaten to saluation. Wherefore,
howsoeuer beastes may touch or eate the substance of the
bread, which is the outwarde and corruptible element of
the sacrament: they cannot eat the body of christ which is
in heauen, and sitteth at the right hande of God the Father,
which is receiued onely by a liuely faith.

* In repor, d.
x, quest. 3
opus 58, c. 13

Fistly, they argue the case, whether the shew of breade
be a signe of the bodie without the bloode, or whether it
include the soule, humours, spirits, and the blood it selfe?
Scotus saith * *Non est certum*, that is, *It is vncertaine, both may
be defended, but neither can be proued.* Notwithstanding, † Tho-
mas of Aquin auoucheth, that ‡ blood is in the body, & the
body in the blood by a connecting of them togither, which
they cal *concomitantia* or accompanying each other. So then
whereas Christ said *this is my body*, they vnderstand him to
say *this is my bodie and my blood*. Againe, when Christ said *this
is my blood*, they make his meaning to be *this is my bloode and
my body*. This is a new fancie, well agreeing and answering
to their newe doctrine, whereby they are constrained to
build vp one idle conceit with another. This is a very won-
derfull shifte, and a marueylous figure, passing all figures,
whereby one thing is made two, and two are made one.

Lastly, to draw to an end (where almost no end is) they
eagerlie

A Corollary.

eagerly contend with what wordes their consecration or rather coniuration is wrought. Some say, christ consecrated when hee blessed. Others denying this, dispute how many words are precisely required to the forme of consecration. Scotus shrowdeth himself vnder his own ignorance, & flyeth to it as to a place of refuge, saying, *It is a lawfull ignorance not to know how many wordes are necessarily required in the forme of consecration, & therefore he which thinketh he knoweth is deceived: the Greekes use not the same forme that we do, yet we deny not, but that they consecrate.* Thus hee concludeth the whole matter with an *Ignoramus*. Vnto these heads before remembered, we might also adde many foolish, friuolous, and ridiculous questions disputed among them, as whether in the sacrament the foote of Christ bee confounded with his face, his hand with his head, and whether one part be distinguished from another? Whether the host falling, the body of Christ falleth: and whether it be moued to and fro, as oft as the host is moued? Whether it be fittest for the host to be eaten after a Leper hath vomited it vp, or a drunken man in his drunkennes? Whether christ leaue heauen to come into the place of bread? Whether in comming he passe through the aire? Whether he forsake the earth againe so soone as the shewes of bread are touched with the teeth, or whether he go downe into the stomacke? How long he stayeth in the stomack? Whether he tarry and waite his attendance there till the forme of bread be digested, and whether he change himselfe at such time into the soule or body of the communicant, or whether he vanish into nothing, or else returne to heauen? They make a quere likewise, when the sacrament beginneth to be God, how long it continueth God, when it is god, and when it is no god? When we may adore and how long we may adore it without danger, and so safely cease and leaue off? Whether the body of Christ haue dimension of quantities, proportion of body, and distance of parts one from another, as between eie and eie, eare and eare, head and foote, as it is in other naturall bodies? Whether christ speake of the *Eucharist*, Iob. 6. *Gabriel, Biell, Cusanus*.

In repor, di.
quest 2

Foolish quest
disputed by
the Papistes,
Bel, de euch
lib 3 cap, x

Tho. aquin,
in 3 qu, 76 ar
30

The corollary.

^k Bel. lib 1 de sac. euch. ca. 5 ^{mus, Caietan, Lyra, and others deny it: but Sanders and Bellarmine} ^k hold otherwise, & go about to confute the former. Again, whether the matter of the Sacrament may be bread of any kind of graine and corne, or only of wheaten bread? Some hold the signe of the Sacrament must onely be made of Wheate, as *Scotus*: some of Wheate or barley, as *Albertus*, and *Thomas de Argentina*. Others holde consecration rightly to bee made in any visuall and common bread whatsoever it bee, as *Caietan*. They cannot agree likewise, whether the priest may be saide to be the creator of his creator? With a thousand such questions or rather fooleryes they blot Paper, wast time, and weary the Reader, neuer knowne, nor heard off in ancient Writers, no not 800. yeares after christ, which argueth that they neuer dreamed of any carnall presence.

¹ Gab. Biel in lea. 37 in ca. Cajetan in 3 par. Tho. qu. 73, art. 3

The instituti on of Christ expounded

ⁿ 1 Cor. x. 16

But not to stand vpon all the the contradictions among them (which were without end, and without finite) wee will come to the ^m wordes of institution: which albeit they be short and easie, cleere and euident in themselues, yet they haue corrupted them with many glozes, and crossed one another in their peruerse interpretations. Christ saith of his last Supper, when hee had taken, blessed, and broken the bread, *This is my body which is broken, or given for you, do this in remembrance of me. In like manner he tooke the cup, saying, This cup is the new testament in my blood, this doe as oft as ye drinke it in remembrance of me.* As if hee should say, this bread is a signe or sacrament of my body, which is deliuered to death for you and for your saluation. Christ tooke nothing but bread: he brake that which he tooke: he deliuered that which he brake as the Apostle saith ⁿ *The bread which we breake, is it not the communion of the body of Christ?* So touching the other part, when he saith, *This cup*, hee meaneth, this Wine in the cup is a sacrament of the new testament, of our reconciliation with God now to bee fulfilled, of our communion and participation of Christ with all his benefits. This interpretation is agreeable to the circumstances of the text, to the proportion of faith, and to the exposition

The corollary.

tion of the ancient fathers, who call the sacrament a representation, a remembrance, an image, a token, a figure, a figure and such like. But because our aduersaries can abide no figures, let vs heare what the Doctours of the Church teach, who thought it no heresie to expound the wordes of Christ by a figure. Tertullian one of the most auncient saith, *o Christ receiuing the bread, and the same being diuised vnto his Disciples, made it his body, saying, This is my body, that is to say, a figure of my body.* And Chrysostome *p If Christ died not, whose token & signe is this sacrifice.* Ambrose also hath these words, *After consecration the body of christ is signified.* Adde vnto these the testimony of Augustine, *who taught the people thus, christ at his last supper commended and gaue the figure of his body & blood.* And epist 23. ad Bonifac. *The sacrament of the body of christ is after a sort the body of christ.* And in another place, *The Lord doubted not to say, this is my body, when he gaue a token of his bodie.* Lastly, the Glose vpon the Canons, dissenteth not heerin fro the fathers, *Dicitur corpus christi, sed improprie, vt sit sensus. It is the body of christ, but vnprouerbie: the meaning is, it is called Christes body, that is, it signifieth christes body.* Gelasius saith in the same manner, *There remaineth still in the sacra. the nature or substance of bread and wine.* To conclude, Augustin saith else where, *Quod videtis, panis est; that is, the thing that ye see, is bread.* He doth not say, it seemeth bread and is none, or it is the shew and forme of bread, but he speaketh evidently, it is indeede bread.

Now our aduersaries, that can abide no tokens, no figures, no signes, no significations in the wordes of the supper, are notwithstanding driuen to make so diuerse, so doubtfull, so many, so monstrous, so mad and senseles expositions of the word of institution, as al the tropes, figures, metaphors, allusions, allegories, and rhetoricke in the world, wil not serue them to saue vp the branches of their interpretations of these short and few words.

First, they finde in the word, bread, a whole swarme of figures. They say the Sacrament is called Bread, sometimes, because it was bread before: sometimes, because an Infidell taketh it to be bread: sometimes because the

o Tert, cont.

Marcion li, 4

p Chrysost. in

Mat. hom 83

q Am, de illis

qui mit. myst

cap 9

r Aug. in psal

30, & epi, 23

ad Bon. & co

adam cap 12

De consecr,

dist 2.

Gelas cont.

Eutich

Aug. in ser,

ad infant

Papish expo

sitions of ch.

institution

A corollary.

How the papists vnderstand the breaking in the supper

what the papists vnderstand by the pronoun this

^aIos, angl, de mist, mil, c 17
Durand lib. 4

^bBel, de eueh lib 1 cap, 11

^cThom lib 4
Sent di, 8 ar, 6

accidents and shewes of bread remaine: sometimes, because the same accidentes nourish the body by a miracle, as if it were bread: sometimes, because it is that spirituall bread which came from heauen: and lastly, because the bread sometimes returneth againe after consecration. Again, these words lying together, *he tooke, hee blessed, he brake*, going before the words which Christ spake, are strangely expounded on this manner, he tooke the bread: hee blessed, that is, he turned and changed the bread: he brake, that is, the accidents or shewes of bread: and sometimes they vnderstand, It seemeth to be broken: so that when the Evangelists saith *he brake*, they say the meaning is, hee did not breake but seemed so to do.

Touching the next word *This*: the pronoun demonstratiue they say sometimes pointeth out the bread, as *Bonaventure* deliuereth: sometimes they say it demonstrates not the bread but *indivisum vagum*, that is, neither bread, nor any certaine determined thing else, but a thing left at randome, and at large in generality, but what thing particularly they cannot tell. Sometimes, they say, it demonstrates nothing, as ^a*Iosephus* Angles: and *Durand* misseth not much of that marke, when he saith that by (*This*) nothing is signified. Other say it demonstrateth the body, & so they make christ to speake foolishly, *This body is my body*: and besides, by this interpretation, it shold be his body before the words of consecration. *Bellarmino*, as he confesseth the papists his good bretheren agree not in the sense of this word, so he inuenteth a new and strange exposition neuer hard off before in the Church or out of the Church, in iest or in earnest, among the learned or vlearned, that is, ^b*hoc edulium*, that is, *this food is my body, this drinke is my blood*, and yet what foode it was, and what drinke it was, when that word was vttered, he dareth not to determine. *Thomas of Aquine* leaueth it more at large, with whom (*This*) is as much as ^c*Hoc contentum*, that is, *that which is contained vnder these shewes*. *Gregorius de Valentia* after his fashion saith, *Christ meant that which he tooke into his hands*: yet he holdeth, he ment not bread: so that

The corollary.

that by this reason without reason, Christ tooke not bread into his hands. *Scotus* vnderstandeth *hoc ens*, that is, this generall thing that hath a being: but what it is when they should declare, they stick fast in the mire of their owne deuises. Moreouer, touching the interpretation of the next word (*is* :) they likewise muster an Army of many figures. Sometimes they expound it, *this shall be*, as *Occam*. Sometimes they vnderstand therby *is made*, as *Bonouenture* blundereth at al aduentures. But *Bellarmino* refelleth both these. Sometimes they meane, *this shall be* transubstantiated and changed into the substance of his body. Furthermore, the words following (*is giuen*) they vnderstand shalbe giuen: *is broken*, they expound shalbe broken: *do this in remembrance of me*, they expound, sacrifice me in remembrance of me. Thus they roue and wander vp and downe as men that haue lost the right way, and yet will be going rather then stand still.

Wherefore by these collections we see, that theie words which stand in construction and order together, *he tooke, blessed, brake, and gaue*, they expound on this maner, he tooke the bread: he blessed it quite and cleane away, and in place thereof put an other substance: hee brake the shewes, apparences, and accidents of bread, & then he gaue them his body. Behold in these words of christ, how many shapes, formes, figures, nay falsehoods they haue inuented, and so inuerted them? And yet they say, they must be taken properly without any manner of figure. To conclude this point, I wil giue a short, but most sweet tast of the popish drummy, taught in schooles, in churches, in monasteries, in seminaries, and in al their meetings, by their schoolemen, canonists, doctors, preachers, and Bishops. When the Euangelists report, that christ hauing taken bread, brake it, blessed, and gaue it, saying, *This is my body giuen for you do this in remembrance of me*: the meaning of Christ according to their interpretation must bee this, Christ after his last supper tooke bread into his handes, but blessed it to nothing: hee brake onely certaine shewes of bread, and gaue them his naturall body, saying vnto them, *This which I haue in my handes, whether it be bread or not you cannot tel, surely foode*

A brieue collection of popish interpretations.

The corollary.

it is, but be it what it may be, it is transubstantiated and turned into my body, and therefore take it and offer it up an vnbloody sacrifice for quick and dead, and so sacrifice me in remembrance of me. Neuer were there such fond and fantastick figures heard off in the Church of God: neuer was such vanity inuented: neuer was there so great confusion of tongues at the building of Babel: How much better were it for them to forsake these fables and deuises of their owne, and to say plainly, evidently, simply, directly, and distinctly with the Greeke Scoliaſt, *Zumbola tanta, alla ouk aletheia*, that is, *these be tokens, but not the truth it selfe*. And with Tertulian, *This is my body, that is, this is a figure of my body*. The like wee finde in Chrysostome in many places speaking as cleerely, as when the Sun shineth at noone dayes, *The bread before it be sanctified is called by vs bread: but after that it is sanctified by the grace of God it is thought worthy to be called by the name of the body of our Lord, notwithstanding that the nature of bread doe still abide in it*. And in an other place he saith, *If it be dangerous to conuert sanctified vessels to priuate uses, there not being in them the very body of Christ, but the mystery of his body, &c*. These things haue so clere euidence of truth taught in those times that Bellarmine hath no way to answer but to inuent this shift, that *a certaine Disciple of Berengarius did insert and interlace it*. But who it was, or when it was, or how it was disclosed and detected, he cannot tell, and therefore it may iustly be denied, seeing of him it cannot be confirmed. Besides, this were an easie way to answer all allegations and authorities, to say they are corrupted by heretikes, if such counterfeit coine might go for good payment. Thus far of this matter. Now if so great variety and dissention be among them in this one controuersie of the sacrament of the supper, to which we might adde infinite more: what an huge heape of differences should wee finde among them, if wee should run ouer al the controuersies lying between vs. Let them therefore neuer object against vs our diuisions, or tell vs of the moles they espy in vs: let them rather reconcile themselves one to another, and pul out the beames out of their

† Scholiaſt
Maximus.

• Tertul. con.
Marcio. lib. 4

† Chrysost. in
epist. ad Cx-
sar. Monach.

§ Chrysost in
oper. imperf.
homil. xi in
Iohannem.
h Bellar. de
Sacram. Euchar.
lib. 2. cap. 22

The corollary.

their owne eies, or else for shame hold their peace: doubtles among vs they shal neuer finde greater doubts and differences, then haue been among the children and churches of God. Now for our further direction touching this point of dissensions in the church, lately & largely debated by this enemy as the cheef obiekt and subiect of his *Warn-word*, and dilated through many chap. as wel became a man of his leisure and learning: I wil insit a while vpon this point, wherein obserue with me these 4. things. First, that vnity is oftentimes out of the Church. Secondly, that dissention is sometimes in the Church. Thirdly, that the Church of *Rome* hath been and is at this present full of contentions. Lastly, that this discourse of diuisions in our church may bee taken vp of the *Turkes*, and vsed against christ and christian religion, so that while they seeke to giue vs a blow, they reach a sword into the enemies hand to cut the hart-strings of their owne cause.

Four profitable obseruations.

Touching the first thing, all agreement among men, is no sufficient prooffe of the goodnesse of the matter wherein they agree, inasmuch as all malefactors and enemies of the gospel haue a kind of agreement. There are agreements in idolatry, in adultery, in robbery, in conspiracy, in murders, in mutinies, and in all manner of impieties, which are all odious to God, and hateful to men. When all the earth was of one tongue and language, they all conspired in building the tower of *Babel*. They that worshipped the Golden calfe, saide ^k all with one consent, *these are thy Gods o Israel*, ^l *that brought thee out of the land of Egypt*. So the Apostles our of *Psal. 2.* declare, ^l that the *Iewes* and *Romaines*, the state ciuill and Ecclesiastical confederated together, did all consent and conspire against God and against his anoynted. There was an agreement ^m betweene *Corah*, *Dathan*, and ⁿ *Abiram* with their rebellious companies and consorts, ioy ned and combined together against *Moses* and *Aaron*. The ten tribes agreed in worshipping the golden calves in *Dan* and *Bethel*. The Priestes of *Baal* consented ⁿ together against *Michaiah* the true prophet of God.

Vnity oftentimes out of the church.

ⁱ Gen. xi, 6

^k Exod. 32, 3

^l *Psal. 2, 1, 2*

^{cum act. 4, 26}

^m Num. 16, xi

ⁿ King. 22, 13

^o Mat. 27, 22

Al the people with one mind and with one mouth cried against christ, let him bee crucified. And *Iohn* foretelleth,

The corollary.

Rene. 13, 16 that great and small, rich and poor, bond and free should agree in following and worshipping Antichrist the enemy of Christ.

Secondly, as vnity is oftentimes out of the church, so sometime a dissention is in the church. The true members of the church haue not alwaies in outwarde thinges, nor in matters of faith one mind and meaning. *Abraham* and *Lot* louing God and beloued of God, ^r dissented in the thinges of this life, **Gene. 13, 7** *Iosephes* bretheren hated him without a cause, and persecuted him almost vnto the death. The priests and Princes of the people did dissent from the Prophettes of God. Moreouer, in the houshold and family of Christ, **Luke 22, 24** ^r ambition, enuy, and dissention raigned and remained, as **Luk. xxii** *there arose a strife among them which should be the greatest.* And **Math. 20, 24**. When the other ten ^r hearde of the ambitious desire of these sonnes of *Zebede*, they disdained at the two brethren. So *Paule* withstood *Peter* to his face, **Galat. 2, xi** ^u because he was to be reprooued, as *Miriam* and *Aaron* did to *Moses* who was not to be reproued. Likewise, *Luke*, **actes 15, 39** *Act, xv*, speaking of *Paule* and *Barnabas*, saith, ^a *they were so stirred, that they departed asunder one from another*: which albeit it fell out to the good of the church, to the gaine of the gospel, and to the glory of God (who is able to bring good out of euill, as he did light out of darkenes) yet it sheweth their weakenes and wantes, especially of *barnabas*, seeing the spirit of God assigneth the reason whereon *Paul* grounded himselfe touching his determination, but deliuereth not the reason of *Barnabas* his resolution. Besides, we see **actes 11, 2** *Act, xi*, they of the circumcision contended against ^b *Peter*, because he did eat with the vncircumcised. As touching the *Corinthians* who were a true church, and sanctified in *Iesus Christ*, the apostle saith, ^c *It hath bin declared to me of you by them that are of the house of Cloe, that there are contentions among you: and chap, xi* *In this that I declare I praise you not, that ye come together, not with profit but with hurt: for I hear that there are dissentions among you, and I beleue it to be true in some part, for there must be euē Heresies among you, that they which are ap-*
proved

The corollary.

proved among you may be knowne.

Thirdly the church of Rome is so farre from the unity and agreement which they boaste of, that contrarywise it hath bene & is full of contentions and bitter controuersies. If we would search the Histories of former times, we shall finde the contentions and quarrels between them to haue bin infinit and innumerable. Popes haue bin against popes, nay Antipope against Antipope, when there were two Popes, nay three Popes among them at once: which condemned, cursed, and banned each other to the pit of Hell. *Onuphris* a popish chronicler, reckoneeth vp thirty schisms among them, and those not of short durance, but of long continuance, so many as no church can boaste of besides. Their variety was such about *Formosus*, that for some yeares euery Pope cancelled and disanulled his predecessors acts, what one instituted, the other repealed: they condemned one another, and followed their priuate factions and affections with such intestine malice & barbarous cruelty, that *Formosus* was taken vp after his death, being taken vp was burned, being burned his ashes were cast into the riuer. For Pope Stephen the sixt took vp his carcass out of the graue, brought it into iudgement, spoiled it of his robes, cut off his fingers of it, and cast it into the streame *Tiber*. Thus were the pretended successors of Peter whirled about with giddines, as *Krantzius* speaketh of them, & and the heade of the Romish and popish church was long without braine, though not without brauling. This schisme of two or three popes at onetime shall witnes, so all posterity, in all ages, to the end of the world, the perpetual infamy of their deadly discordes, howe farre their church is from that perfect vnity they brag and boast of. What should I speake of their infinite varieties and differences in cleauing to this saint and that saint, which they haue multiplied according to the number of their Cities: likewise of their diuers Missales, Breviaries, and ceremonies vsed among them? of their sundry sectes of Monkes and Nunnes, which they haue so increased of late, whereas not many hundred yeare ago, they had

^d Onuphr. in
Chro. Rom.
Pontif

^c Platina

^f Sigon. de
regn. Ital. li. 6

^g Metrop. lib
2, cap. 22

^h Jerem. 2. 28

The corollary.

¶ *Reue. 13, 16* that great & small, rich and poor, bond and free should agree in following and worshipping Antichrist the enemy of Christ.

Secondly, as vnity is oftentimes out of the church, so sometime & dissention is in the church. The true members of the church haue not alwaies in outward things, nor in matters of faith one mind and meaning. *Abraham* and *Lot* louing God and beloued of God, & dissented in the things of this life, *Ioseph*es bretheren hated him without a cause, and persecuted him almost vnto the death. The priests and Princes of the people did dissent from the Prophettes of God. Moreouer, in the houshold and family of Christ, *ambition*, *enuy*, and dissention raigned and remained, as *Luk. xxii. there arose a strife among them which should be the greatest.* And *Math. 20, 24.* When the other ten & heard of the ambitious desire of these sonnes of *Zebede*, they disdained at the two brethren. So *Paule* withstood *Peter* to his face, *Galat. 2, xi* because he was to be reprooued, as *Miriam* and *Aaron* did to *Moses* who was not to be reproued. Likewise, *Luke, Actes 15, 39* *Act, xv*, speaking of *Paule* and *Barnabas*, saith, *they were so stirred, that they departed asunder one from another*: which albeit it fell out to the good of the church, to the gaine of the gospel, and to the glory of God (who is able to bring good out of euill, as he did light out of darkenes) yet it sheweth their weakenes and wantes, especially of *barnabas*, seeing the spirit of God assigneth the reason whereon *Paul* grounded himselfe touching his determination, but deliuereth not the reason of *Barnabas* his resolution. Besides, we see *Actes 11, 2* *Act, xi*, they of the circumcision contended against *Peter*, because he did eat with the vncircumcised. As touching the *Corinthians* who were a true church, and sanctified in *Iesus Christ*, the apostle saith, *c* *It hath bin declared to me of you by them that are of the house of Cloe, that there are contentions among you: and chap, xi* *In this that I declare I praise you not, that ye come together, not with profit but with hurt: for I hear that there are dissentions among you, and I beleene it to be true in some part, for there must be euem Heresies among you, that they which are ap-*
promed

¶ *1 Cor. 1, 11*

The corollary.

proved among you may be knowne.

Thirdly the church of Rome is so farre from the unity and agreement which they boaste of, that contrarywise it hath bene & is full of contentions and bitter controuersies. If we would search the Histories of former times, we shall finde the contentions and quarrels between them to haue bin infinit and innumerable. Popes haue bin against popes, nay Antipope against Antipope, when there were two Popes, nay three Popes among them at once: which condemned, curs'd, and banned each other to the pit of Hell. *Onuphris* a popish chronicler, reckonerh vp thirty schisms among them, and those not of short durance, but of long continuance, so many as no church can boaste of besides. Their variety was such about *Formosus*, that for some yeares euery Pope cancelled and disnulled his predecessors acts, what one infixured, the other repealed: they condemned one another, and followed their private factions and affections with such intestine malice & barbarous cruelty, that *Formosus* was taken vp after his death, being taken vp was burned, being burned his ashes were cast into the riuer. For Pope Stephen the sixt took vp his carcase out of the graue, brought it into iudgement, spoiled it of his robes, cut off fingers of it, and cast it into the streame *tiber*. Thus were the pretended successors of Peter whirled about with giddines, as *Krantzius* speaketh of them, & and the heade of the Romish and popish church was long without braine, though not without brauling. This schisme of two or three popes at one time shall witnes, to all posterity, in all ages, to the end of the world, the perpetual infamy of their deadly discordes, howe farre their church is from that perfect vnity they brag and boast of. What should I speake of their infinite varieties and differences in cleauing to this saint and that saint, which they haue multiplied according to the number of their Cities: likewise of their diuers Missales, Breuiaries, and ceremonies vsed among them? of their sundry sectes of Monkes and Nunnes, which they haue so increased of late, whereas not many hundred yeare ago, they had

^d Onuphr. in
Chro. Rom.
Pontif

^c Platina

^f Sigon. de
regn. Ital. li. 6

^g Metrop. lib
2, cap. 22

^h Jerem. 2. 18

A corollary.

had onely the order of *Bennet*. Moreover, *Clement* the fifth maintained a great controuersie and contention with the vniuersity of *Paris* about his Indulgences. Their counsels, being the vnquiet body of a crazy and cracked head, haue bene at variance and warre, one with another, as the counsels of *Basil* and *Constance*, and sundry others. Their Monks and Friars, as troubleſome locuſts, haue had great broiles and garboils among themſelues and with others. The Canonists and Schoolemen, as croaking frogs, hauing filled and defiled the world with their loud and lewd clamours, do bite one another, till they bee almost consumed one of another. The priestes and Iesuites brethren in euill, as the scumme and froth of the rest, haue sowed out their owne shames, and blazd abroad the trealons and treacheries one of another. Ye their doctors, professors, and writers haue written bitingly and bitterly against each other, as *Catharinus* an Arch-bishop, and one of the popes Minions, *Dominicus de Soto* confessor to *Charles* the first: *Caietan*, *Tapper*, *Pegghius*, and sundry other of the like sort. Wherefore to conclude, this is the thrice-sweet harmony and agreement which is among them, according as it is saide of *Ismaell* i *their hands wer euerie one against al others, and al others wer against them*. And yet such is their vanity, that they talke of concord and vnity. Now, where there seemeth to be a more settled vnity, it is no better then a cursed conspiracy against God, against Christ, against true religion, and against the people of God, banding and binding themſelues together to maintaine heresie and superstition, as likewise there is among the *Turks* against all true christians.

Lastly, this discourse of dissentions in our church sorted into so many chapters, pretending to prooue vs to bee no Church, nor the truth of God to be amonge vs, offereth a Weapon to the handes of the *Turks* to giue a blowe and wounde, not onely to the true Church among vs, but to the false Church amonge themſelues. For a Turk might vse this armour and argument against all christianity, and cast all this as dung in the aduersaries face, what are these christians,

see the books
of the Priests
and Iesuites
one against
another

i Gen, xvi, xii

Popish rea-
sons may bee
vsed of the
turks against
themselues.

A collorary.

christians, but a company euer at iarre with themselves? the Greeke church against the Latin, the East against the west? the Papiſts against the Protestants? If these questions bee simple and sottish cauilles against the truth, let them see therein as in a glasse the strength and validity of their own reasons, who to gore vs, sticke not to kil themselves and to harm vs, regard not to arme common enemies of vs and themselves.

Hitherto I haue bene caried away to vncaſe sundry late practises, and to stop the mouthes of malicious enemies, and yet not altogether from my purpose, inasmuch as I haue discovered the contrarieties and contradictions which they haue about the Sacrament of the Lordes Supper. Wherefore, leauing them together by the eares, I wil proceed to speake somewhat concerning my drift and intent in these three bookes.

Touching the manner and methode of writing, I haue laboured to bee plaine and easie; I haue defined and diuided the whole, proceeding to the ende, according to the seuerall braunches and parts propounded to my selfe: in the whole worke I haue endeouored so to write, as I may be vnderstoode of the simple, whose benefitte I especially ayme at. I haue not stuffed it with strange words: I haue not hunted after fine phrases to please dainty eares: I haue purposeſly abstained from Latine termes to trouble the vnlearned: and I haue studyed to set downe all thinges for the instruction and buildinge vpp of the people in that Doctrine which is accordinge to godly nesse.

The authors
intent in this
Treatise.

* Tit. 1. i

Touching the substance and matter it self, I haue confirmed out of the worde of GOD the truth of our doctrine touching the nature, vertue, partes, and vſes of the Sacramentes, taught in all reformed churches, and maintained it againste all the couloured Sophistrye of the Iesuites and their maintainers and adherentes, who haue

mangled

the bookes. & thus by way of collorary I haue endeavored to make manifest the truth of our doctrine.

The Corollary.

mingled and mingled them with the leauen of their owne inuentions. Now, as there is no part of the word of god in common and continual vse among al christians more comfortable, then the doctrine of the sacraments: so no point of religion is at this day more corrupted and depraued with the gesses, glozes, errors, heresies, wrestings, wranglings, and idolatries of the church of Rome, then the same. I haue therefore vnfolded and vnmasked their false doctrine touching the sacraments in generall in the first booke, [which sheweth whence the word is borrowed, what thinges are common to the word and sacramentes, as also what they haue proper and peculiar: what a sacrament is: by whom the sacraments ought to bee administred; that they were ordained of god, and commaunded to be vsed and frequented of all persons in the church: what are the signes and sacramentall rites: what is the visible part and spirituall signification of them, together with the fit and full analogy and agreement that is betweene them. I haue also intreated of their force and effect, of the ends and vses of them: of the difference between the sacraments of the old testament and of the new: of the number of sacraments, & namely of the 5 falsely named sacraments. Touching baptism in the second booke, how many waies the word is taken: what baptism is, who haue authority to baptize, who haue right and interest to be baptized, wherefore it is not repeated: that it commeth in place of circumcision: how it agreeth with circumcision, and how it differeth from it: whether there be an absolute necessity of baptism; whether the baptism of Iohn be one and the same with the baptism of Christ: what sins are put away in baptism: what are the true partes and right vses therof: what is the duty of the minister in the administration, and of the people in the celebration of it, and what foolish ceremonies the church of Rome vseth, of which trumpery the sacrament is to be purged, that the simplicity of the institution may be retained.

The sum of
the 2. Booke

The sum of Touching the Lords Supper, by which God witnesseth
the 3. Booke. that his couenant is most certaine toward vs, the 3. booke
intima-

A collorary.

intimateth what it is, why there is a dubble sign in the supper, and one onely in baptisme: by what names it is called in the scripture: what is the duty of such as come to the Lords table, and what are the parts and vles of it. Againe, the words of Christs institution are truely and plainly expounded, and the right manner of preparing our selues to this heavenly banquet is propounded. This truth is wholly depraved, and the church yterly deprived of the comfortable vse of this Sacrament vnder Antichrist, where the corruptions exceed all mean and measure, and where it is not only perverted, but quite abrogated and abolished. For they haue turned the Supper into a sacrifice: they haue poisoned the church with the error of the reall presence, with the monster of transubstantiation, with robbing the people of the cuppes, with administring it in a strange tongue, with the magicall enchantment of consecration, with working miracles to feede Rats and Mice, with disanulling a right vse of the Communion by their private Masses, with establishing a sacrament without eating and drinking, with the corrupt custome of carrying about in processions, a cake to be worshipped and adored as God: mounting it on Horsebacke and carrying it before the Pope with Lanterns and torches, in manner as the Persians carryed their god before the King of Persia. And as the church of Rome hath bin sundry waies detected of many superstitions and much filthinesse of Idolatry, by appointing Images to be had in Churches for the instructions or rather destruction of the people, which are teachers of lies and vanity, and by commanding Saintes, Angels, relickes, and consecrated things to be worshipped: so is this false church deeply defiled with the sinke and sinne of Idolatry, in adoring and falling downe before their breaden God, prostrating and prostituting themselves before a peece a bread. Behold heer the God of the papists. And if we should yeeld vnto them their carnall presence, and their miraculous transubstantiation, which is a monster of many heads: yet can they neuer assure and secure themselves from committing grosse and

Popish corruptions in the Supper.

¹ Conc. Trid, sess 22, cap. 2

^mcerem. Rom eccle. lib. 1
^sess 2, 5, 12
ⁿ Xeno. grop lib. 8

^o Quin. curti, de rep gest Alex. lib 3
^p Ieremy. x, 8

The pa. God

The Corollary.

1 cor, 2, xi

4 Tho. part 3
quest 83
Gerson cont
Flor, Extran,
de celobrat
Missæ.

1 qu. 1 can
5 quis. 1 qve.
1 can. qoicun

bo. 2. 2. 2. 2.

& palpable Idolatry. 1. because al their consecratio standeth vppon the 'intention of the Priest, which they cannot thoroughly vnderstand: for *Who can know the heart of man, save the spirit of man which is within him?* as the Apostle teacheth. Besides, Innocentius holdeth, that it ceaseth to be a sacrament, so soon as any mouse, bird, beast, or vermin toucheth it. This rule of their holy father the pope holde as a firme foundation & sound conclusion: I wold know how they can certainly know, whether any of them haue touched it, especially considering their doctrin of reseruatiō, and keeping it in vessels of the church many daies. 3. sundry cases ordinarily concur, wherein the priest according to their own canons and rules do not consecrate at al, which things notwithstanding are not within the knowledg of the people, and therefore how shal they assure their faith of consecration, and warant their consciences against Idolatry? as for example, if he forget to mingle water with wine: if there be more water then wine: if the bread be made of any other then wheat flour: if the wine be sharpe and soure: if of 7. loaus mo or lesse he did think but of 6. if he haue omitted but one word of consecration; al these being beyond the compas of the peoples knowledg, must needs be snares to the conscience and leaue men in dout of comitting Idolatry. Lastly, many of the hold, that priests defiled with adultery, simony and such like crims, can not (as they speak) make the body of christ: wherunto Peter Lamb. and the canons incline which say, *Si quis episcopus per pecuniam ordinatus sit, &c.* If any Byshop shall ordaine a priest for money, he shalbe degraded; and the priest so ordained shalbe no better then a lay-man: for whosoener buy or sel orders, can be no priests: how then shal they that are not themselues in the body of christ, be able to deliuer or receiue the body of christ? Out of thelc canons I obserue three things. First, such as ly in mortal sin canot consecrate. 2. such as buy or sel orders, are no priests. Lastly, mark the miserable estate of the Roman laity, who canot assure themselues they haue, any baptisme, any Eucharist, any penance, any matrimony, any absolution, any sa. any priests: seeing that as it is certain thousands of them ly in deadly sin, buy and sel orders

The corollary.

ders and wer appointed by Symoniacal bishops, so the people must alwaies be vncertaine, how they obtained their office of priesthood, whether it were rightly obtained, or vn-*Venalia nobis*
lawfully purchased. Wherefore, *Ibo, Salisburiensis* vpon these *templa, sacer*
vncertainies giueth this friendly counsell to worship *upon con dotes, altaria,*
dition, that euerie dutie and thing required to the action, bawel and sacra corona,
truly done. Seeing then, by their owne doctrine, deliuered by *ignis, thura,*
their owne doctors, the force of consecration hangeth vpon *preces, caelum*
a slender thred of the priests intention: seeing a beast cou-*est venale de-*
ching the host, the body of christ departeth: seeing sundry *usque Māru.*
cases fall out about the matter of the bread, about the ming-*Calam lib. 3.*
ling of the cup, about the ouerplus of water, about the o-
mitting of a word, and such like not knowne at all of the peo-
ple: & lastly seeing a priest simoniacally ordaind is no priest:
It followeth by these propound principles of their popish
diuinity, defended by their owne prophets, that papists in
their adoration and worshipping of the sacrament may be
Idolaters, and cannot secure themselves from committing
Idolatry. *For what soeuer is not of faith is sin,* as *Yapo.* teacheth.
But they cannot directly know, whether the priest intended
consecration, and hath performd his rules & directions re-
quisite in consecration, or whether a moule hath touched
the host, or whether the priest were ordaind for money: and
therefore for any thing they can assure themselves to the con-
trary, the substance of the bread stil remaineth, and conse-
quently they fall down to a piece of bread, and commit de-
testable Idolatry in the grossest kind, whereof the Gentiles
would be ashamed. O miserable people led by such blind guides!
O miserable guides of such blind people! What a wofull
condition is this, that a man shal liue all the daies of his life in
the bosom of their holy mother the church, & yet her sons
and daughters can neuer assure themselves to haue bin bap-
tized (though they make the want thereof a mark of repro-
bation) or euer to haue receiued the Lords supper, or euer
to haue bin married, or absolved, seeing all hangeth vpon the
priests intention, obseruation, ordination. This is the lamen-
table condition of all those that liue vnder the heavy yoke
and greiuous bondage of superstition.

There

Rom. 14, 23

See Book. 2

cap. 5

A corollary.

There is no peace, no comfort, no ioy of hart in such a doubt-
ful and doleful religion. Wherefore, as the Holy ghost saith,
"Reuel, 18, 4" *Go out of her my people, that ye be not partakers of her sinnes, and
that ye receive not of her plagues.*

Now, among all other abuses of the church of Rome,
and prophanations of the blessed sacrament of the bodye
and blood of Christ, none is more notable and notorious,
then that great Idoll of the Masse, being indeede a masse of
many abominations. And howsoever it be greatly liked of
those that are enamored of it (as the things that are not
faire, yet seeme faire to them that are in loue) it is knowne
to the true church to be an heape of errors, a lump of con-
fusions, a bottomlesse gulf of all blasphemies, and an en-
gine that ouerturneth the foundation of religion. They make
the Lordes Supper to bee a sacrifice: not a sacrifice of
praise and thankgiuing, but propitiatory to be offered by
a masse-priest for the quicke and the dead to saue man and
not onely to saue man, but sometimes their Pigs and their
Swine from diseases. For they have a masse commonly cal-
led the Masse of Saint *Antony*. Yea if a poore womans hen
be sicke, and ready to be lost, shee may procure a Masse to
be said for it. And heereby, although no good redounde to
the party, yet some gaine shall returne to the Priest, who,
if he see no money, will say no Masse. And are not these
more beastly and vncleane then swine, yea more mad then
mad men, thus to abuse the holy ordinance of Christ? and
to turne that to their owne profit which was instituted for
the peoples comfort? Do they not by this means make the
death of Christ of none effect, & while they offer vp a new
that only sacrifice, which being once offered hath sanctifi-
ed vs for ever? and yet behold more abominations then
these. The right ends of the institution are basely esteemed,
they make it of speciall force against tempests, against sick-
nes, against Warres: haileable to saue cattell, to cure the
feauer, to restore lost things: yea profitable for the dead;
and that *Ex opere operato, sine bono mori uentis*, that is, *onely
being present at the worke done, though there be neuer a good motion*

^a Theocrit. in
Bvcol.
^b conc. Trid,
sess. 22, cap 2
can 1, & 3.

The Masse of
S. anthony.
calan, de fac,
euch, cap. 32

^d Gab. Biel

^e Hebr, 7, 27

... brought

A Corollary.

brought sheweth by him that is present. Thus they make the Masse deuiled by Antichrist, more precious then the holy supper instituted by Christ.

Touching the word Masse, we must vnderstand, that neither the name, nor thing ment by the name by the Church of Rome is found in the Scripture, nor in any auncient and approued Writer for foure hundreded yeares after Christ, to call the Sacrament or sacrifice by that name. *Tertullian*, *Cyprian*, *Ierome*, *Augustine*, *Lactantius*, knew it not, these Lataine fathers vsed it not. Againe, the fathers of the Greeke Church, *Chrisostome*, *Basill*, *Nazianzene*, *Gregory Nissene*, and other, were neuer acquainted with it, they passe by it as a stranger vnto them. But as there go many forged and counterfeite Writings vnder the names of the fathers: so I deny not but the word Masse may be found in such base and bastard bookes, as in *Augustines* & *Sermons de tempore*, & *Ierom* on the Prouerbs: which bookes were neuer made by them, but are of another style, and of a later stampe. And howeuer some would deriue it from the Hebrew word *Missath*, which signifieth an oblation: yet it seemeth rather to be all one with *Missio*, which importeth a sending away, and a licensing to depart: and therefore Saint *Cyprian* saith *remissa peccatorum* in stead of *remissio*. For this was the order and custome of the Church in former times.

f Sermon. 91
& 237. & 252
s Ierom. in
preu. cap. 11
Deut. 16, 10
i Suet. in Ca
lig. cap. 25,
breui missam
fecit

Nouices and such as were newly planted in the Church, being conuerted from paganism to Christianity, and from infidelity to the faith of Christ, and not yet baptized till they were able to giue an answer to such as asked of them a reason of their profession, were not suffered to come to the Lords table.

1 Pet. 3. 15

Likewise such as denying the faith by sinking and shrinking vnder the heate of persecution, or committing some other heinous offence, were enioyned to make satisfaction to the church whom they had greiuously offended: notwithstanding they might be present at the publike prayers of the

m Cyprian.
lib. 3, epistol.

A corollary.

the church, and at the preaching of the word, yet might not be present at the administration of baptism, nor receiue the sacrament of the lords supper. Wherefore, after the prayers were finished, and the sermon ended, the deacon said to such as wer barred either by age or want of iufficient knowledge, or their owne offence from the sacraments, *Ita missa est*, that is, *Go ye hence, ye may depart*. Moreouer, such as would not communicate with their bretheren, were willed to depart, & not to trouble the rest of the church that staid to communicate. Of this dismissing and sending away al nouices, offenders, and carelesse persons, which either might not or would not communicate: and of this proclamation of the deacon, the whole action of the holy communion in pro-
cess of time was called the Masse, that is, a dismissing of all such persons as wer not to communicate. But whē through negligence of the people, or couetousnes of the priests, this order was altered: yet the name was retained, and now it is vied for another thing, to wit, for that solemne action whereby the sacrament is made a sacrifice, and offered vp to god to take away the sins of the quick and dead. And in this sense we haue iustly abolished both the name, and the nature of the Masse, inasmuch as it hath frustrated the death of CHRIST, and taken from vs the comforte of the Lordes Supper. And albeit we deny not, but the Lords Supper may truely be called a p sacrifice, being a memoriall of the real sacrifice of christ offered vpon the crosse, being a thāking to god for the worke of our redemption, being a presenting and giuing vppe our selues, our soules, and bodies to God a liuing, holy, and acceptable sacrifice, and being ioyned with almes and releefe to the poore according to euery mans ability, which is a testimony of our thankfulness to God: yet as they vnderstand it to be a real, external, bodily, and vnbloody sacrifice in the natue and proper signification, and themselves to be truely and propely priests (according to the order of *Melchisedech*) to offer vp the very body and blood of Christ to god the father for the sinnes of the liuing & of the dead, we receiue it not, but condemne it

n Gregor. dialog, li. 2, cap, 23

o What the Masse is

p How this sacrament may be called a sacrifice.

A collorary.

to the pit of hell from whence it came. For Christ offered vp himself ¹ but once. And if they be priests properly to offer him, they must likewise be the murtherers of him: forasmuch as when he was offered, he was killed. Moreouer, they make his al-sufficient sacrifice to bee vnperfect, which notwithstanding maketh vs perfect, and themselues to be after a sort mediators betweene god and man, and so depriue themselus of the sweet mediation of Christ. Thus much of the gainefull Marchandize of Masses vsed in the church of Rome, and of the oblation or rather abomination thereof.

These and many other errors are discouered and opened in this Treatise which I commend vnto thee (good christi an reader) desiring thy farther instruction in the truth. I know it cannot but grieue thee to hear of contentions and dissensions, especially in the matters of God, wherein wee should al think and speak one thing. Wherefore thou must remember, that it cannot be auoided but offences wil com, but two be to him by whom they come. The apostle saith, *There must be euen heresies among you, that they which are among you may be knowne.* For my part, I haue labored to doe no more, then to quench the fire which other haue kindled, and to plucke vp the weeds which other haue planted. The successe of this worke I commit to the Lord: the examination and fruit thereof to thee, Read it with iudgement. Try al things: and hold fast that which is good. Lay al partially aside, and weigh the doctrine set before thee with the ballance of the Sanctuary. The Lord of heauen and earth bring vs all to be of one mind and of one hart in the truth: and giue vs the spirit of vnderstanding, that we may be able to discerne light from darkenes, and truth from errour: and that we may not be caried away with euery blast of false doctrine, but that we may knowe what is the good and acceptable wil of God, and may grow vnto a perfect man in Christ Iesus, to whose mercifull direction and protection I commend thee, Amen.

*The Principles of Christian religion, set downe
in Questions and answers, shortly for the remembrance,
and plainly for the understanding of all persons, re-
quisite to be learned and knowne before
they be admitted to the Lords
Supper.*

Q. What is true religion?

A. It is the knowledge of gods wil, to the end we may serue him
in holinesse and righteousness, Ioh, 17, 3, Eph 4, 23, 24.

Q. How many parts are there of religion?

A. Two: repentance, and faith. Mar, 1, 15, Act. 20, 20, 31.

Q. What is repentance?

A. Repentance is a turning from al sin vnto righteousness, act, 3, 19, Ezek.
18, 21

Q. How many things haue we to consider in repentance?

A. Two things: the parts of it, and the meanes whereby to attaine it,
Esa 1, 16, xvii, xx.

Q. What are the parts of repentance?

A. Two partes: first, a forsaking of sin, with an hatred and sorrow for it,
Secondly, a betaking of our selues vnto righteousness, with a loue and li-
king of it, 2, Cor. 7, x, xi.

Q. What are the meanes to come to repentance?

A. Two meanes: first the knowledge of our sins by the law:
Secondly, the consideration of the punishments due to sin, Reuel, 2, 5

Q. How many commaundements are there in the law?

A. Ten: Exod. 34, 28, Deut. 4, xiii, & x, 4

Q. Into how many tables are the commaundements deuided?

A. Into two tables, Mar, xii, 30, xxxi, Exod, xxxi, xviii, 34, 1

Q. What doth the first table concerne?

A. Our duties toward God, contained in the 4. first commaundements,
Math xxii, 36, 37, 38

Q. What is the first commaundement?

A. Thou shalt have none other Gods but me, Deut, 5, 7 Exod, 20, 3

Q. What is the summe of this law?

The principles

A We must not account that as God, which by nature is no God : but haue and chuse the true God onely for our god, Mar. 12, 29

Q What is the second commaundement ?

A Thou shalt not make to thy selfe any grauen image, Exod. 20, 4

Q What is forbidden and commaunded in this law ?

A We must not worship the true god falsely: but worship god, as he hath appointed in his word, Ioh. 4, 24, Iosh. 24, 15, Esa. 29, 13

Q What is the third commaundement ?

A Thou shalt not take the name of the lord thy God in vaine, Exod. xx. 7

Q What is forbidden and commaunded in this law ?

A We must not bereaue god of the honor due to him: but vse his titles, word and works withal reuerence, Math. 5, 33, 34, 35, 36, 37

Q What is the fourth commaundement ?

A Remember the Sabbath day to keepe it holy, Exod. xx, 8

Q What is commaunded and forbidden in this law ?

A We must sanctifie the sabbath with the works of the sabbath: and not pollute it with our owne works, Esa. 58, 13, Neh. 13, xv, xvi, &c.

Q What are the workes of the Sabbath ?

A Such as are holy, and of present necessity. Luk. 14, 3, 4, 5, Act. xx, 7

Q Who must keepe the Sabbath ?

(xx, x

A Thou, thy son, thy daughter, thy man, thy maid, and thy stranger, Exod

Q Hitherto of the first table : what doth the second table concerne ?

A Our duties toward our neighbors, in the sixe last commaundementes,

Q Who is our neighbour ?

(Rom. 13, 8, 9

A Our neighbor is euery one of our owne flesh, yea our enemies,

Esa. 58, 7, Luk. x, 39, 36, 37, Math. 5, 44

Q What is the first commaundement ?

A Honour thy father and thy mother, Exod. xx, 12

Q Who is our father and mother ?

(2. 3

A All superiors set ouer vs of god for our good, Rom. 13, 1, 2, Eph. 6, 1,

Q What doth the word honor signifie ?

A It signifieth reuerence, obedience, and maintenance, whether they be worthy or vnworthy, that are our superiors, Math. xxii, xxi

Q What is the first commaundement ?

A Thou shalt not kil. Exod. xx, 13

Q What is forbidden and commaunded in this law ?

A We are charged not to hurt our owne life, or our neighbors: but to preserue and tender it as our owne, 1 Ioh. 3, 15, Math. 5, xxii, xxiii. 24

Q What

of christian Religion.

Q What is the seventh commaundement?

A Thou shalt not commit a dultery. Exod 20, 14

Q What is required in this law?

A We must kepe our bodies and soules chaste from consenting to vnclean lustes, Math, 5, 28, 29 30. Col. 3, 5

Q What is the eight commaundement?

A Thou shalt not steale, Exod, 20, 15

Q What is forbidden and commaunded in this law?

A We must not diminish or hurt our neighbors goods: but maintaine and preserue them, Eph, 4, 28, 1 Thess, 4, 6

Q What is the ninth commaundement?

A Thou shalt not beare false witness against thy neighbor, Exod, 20, 16

Q What is forbidden and commaunded in this law?

A We must not diminish or hurt the good name of our neighbor: but maintaine his credit and estimation Exod, 23, 1, Psal, 15, 3

Q What is the tenth commaundement?

A Thou shalt not couet.

Q What is forbidden and commaunded in this law?

A The first motions and lustes to sin before consent are forbidden: and loue out of a pure heart and a good conscience is required Rom. 7, 7

Q Is any man able to keepe these commaundementes?

A No man is able to fulfill them, Rom, iii. xxiii, 1 Ioh, 1, 8, Galath, iii

Q In what estate stand we by meanes of the breach of the law?

A We are the children of wrath and euerlasting damnation, Gal, 3, x

Q What is the second part of religion?

A Faith, to beleue what ouer God hath set down in his word, the sum whereof is contained in the apostles creed, consisting of twelu articles

Q What is the first Article?

A I beleue in God, the father almighty, maker of heauen and earth.

Q What is the second Article?

A And in Iesus Christ, his onely sonne our Lord.

Q What is the third Article?

A which was conceived by the holy ghost, borne of the Virgin Mary.

Q What is the fourth Article?

A Suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell.

Q What is the fift Article?

A He rose againe the third day from the dead.

Q What

The principles

Q What is the first article?

A He ascended into heaven, and sitteth on the right hand of god the fa-
(ther almighty.

Q What is the seventh article?

A From thence he shall come to iudge the quicke and the dead.

Q What is the eight article?

A I beleue in the Holi-ghost.

Q What is the ninth article?

A I beleue the holy Catholick church, the communion of Saints.

Q What is the tenth article?

A I beleue the forgiuenes of finnes.

Q What is the eleventh article?

A I beleue the resurrection of the body.

Q What is the twelfth article?

A I beleue the life euerlasting.

Q What are the chiefe points of this Creed?

A Two: concerning God, or concerning the church.

Q What consider you in God?

A The vnity and the trinity. 1. Iohn. 5, 7.

Q What beleue you of the vnity?

A I beleue, that in substance, there is one only true and almighty God.

1 cor. 8. 4, Deut. 6, 4

Q What beleue you of the Trinity?

A I beleue that in one God, there are three distinct persons, the father,
the sonne, and the Holyghost, Math. 28, 19. and 3, 16. 17

Q What beleue you of God the father?

A I beleue that he is almightie, and therefore hath made all creatures
good, and gouerneth all things wel. Gen. 1, 1, Nchem. 9. 6, act. 4. 24,

Q What beleue you of the Sonne?

A I beleue that we being borne dead in finnes, he came into the world
to be a mediator betweene God and man. 1 Tim. 2, 5

Q What meane you by a mediator?

A I beleue, that he was sent to reconcile vs to his father, and his father
vnto vs: and so to make peace between God and man. Esa. 9. 6, Eph. 2 16

Q What is required of a mediator?

A Two natures. Iohn 1, 14, Heb. 5. 6

Q What are they?

A The diuine nature, and the human nature. Heb. 2, 16

Q What beleue you of his diuine nature?

of christian Religion.

A I beleue, that he onely is the naturall sonne of God, and therefore God, and our Lord, Heb. 1, 3

Q What beleene you of his humane nature?

A I beleue two things: his entrance into the world, and the things that followed the same, Luke, xxiii, xxv. xxvi.

Q What haue we to consider in his entrance into the world:

A Two things: his conception, and his birth.

Q What beleue you of his conception?

A I beleue he was begotten by the myraculous power and working of the Holi-ghost. Luke i, 35 Math. i. xviii,

Q What beleue you of his birth?

A I beleue that he tooke flesh and was borne of a virgine whose name was Mary. Math. 1; xx. Esa, 7, xiiii

Q What be the things that followed his entrance and comming into

A two: his sufferings and his glorie. Luke xxiii. xxv. xxvi. 46, (the world.

Q What were his sufferings?

A Of two sorts: in bodie or soule,

Q What were his sufferings in body?

A I beleue, that Pontius Pilate the iudge giuing sentence, his hands and feet were nailed to a crosse, and thereby dying, his body was buried in manner as others were, and lay for a time vnder the dominion of death, Iohn xix. xviii. 1 cor xv. 3, 4, Actes xiii. xxviii, 29, Psal. xxii, xvi

Q What beleue you of his sufferings in soule?

A I beleue, that he suffered in his soule, the fierce wrath of his father, kindled for our sinnes, to deliuer vs from the curse of the law, Luke, xxii, 44, Gal, 3, xiii.

Q What things are to be considered touching his glozy?

A Three things: eyther his glory which is past, or present, or to come, 1 Pet 3. xi, xxi, act i. xi

Q What beleue you touching his glorie past?

A His resurrection, and his assention, act, 1, 2, 3

Q What beleue you touching his resurrection?

A I beleue, that although for a space his bodie laie dead in graue, yet after three dayes he raised it vp, and gaue it life againe, Math, 28, 6, 2 cor, 13, 4, Ioh, x, 17. xviii

Q What beleue you of his ascending into heauen?

A I beleue, that his body being vnited againe to his soule, he was personallie taken vp into the heauens, after that he had bene conuersant vpon

The principles

vpon the earth 40, dayes, acts. 1, 9

Q What is his glory present :

A He sitteth at the right hand of the father, Marke. 16, 19

Q What means you thereby :

A I belecue, that his father hath aduanced him into the highest honour, and hath committed vnto him the gouernement of all things in heauen and earth, Heb. 1, 3, Psal. 110. 1

Q What is his glory to come :

31, Act, 1, xi,

A He shal come from heauen to iudge the quick and the dead. Math. 25

Q What meane you thereby :

A I belecue, that in the end of the worlde, all flesh shall appeare before him, both of those that haue bene deade from the beginning of the world, and of those also that then shall be liuing : and that then as an vpright iudge he shall throw the wicked into perpetuall cursednesse, and aduance the righteous to euerlasting blessednes. Math, 25, 32 33

1 Thes. 4. 16. 17. Reuel, 20. 12, xiii. xiiii.

Q What beleene you of the Holy-ghost :

A I beleue that he is God, proceeding from the father and the sonne : and sanctifieth all the children of God. Rom, 8, xi.

Q What beleue you of the Church :

A Two things : first, that there is one holy Catholicke church,
Secondly, that there are gifts giuen vnto it, Math, xvi, 18,

Q What meane you by a church :

A The whole company of the faithfull seruants of God, which euer wer from the beginning, which also be now, and shalbe to the end of the worl'd, of which number I beleue that I am one, Iohn, 10. 16,

Q Why do you call it holy :

A because none can be vnited to God, vnlesse he be holy and seperated from the prophane of the world, 2 cor, 6, xvi. xvii,

Q What meane you by calling it catholicke :

A I beleue that the church is not tyed to one time or place : but spreadeth it selfe through all nations vnder heauen, whome soeuer God shall call. act. x, xxxiii. Reuel. 5. 9

Q What are the gifts giuen to the church :

A Two fold : first in this life : secondly, after this life, Act, 2, 46, 47,

Q What be the gifts in this life :

A Two : the communion of saints : and forgiuenes of sins, 1 Iohn 1, 7

Q What meane you by communion of Saints :

of christian Religion.

A I beleue, that howsoeuer the faithfull by distance of place are far separated one from another; yet there is such a mutual compassion and fellow-feeling each of others condition, that they are a like both greued and ioyfull at each others aduersity and prosperity, Act. 4, 32
1 cor. xii. 25, 26. Rom. xii, xv. xvi,

Q What meane you by forgiveness of sinnes?

A I beleue that Iesus christ hath already suffered for my sins, and therefore they shall be freely pardoned, and the punishment of them forgiven vnto me, i. Iohn. 2. i. 2, Psal. xxxii, 5

Q What be the gifts bestowed on the church after this life?

A Two: the resurrection of the body, and life euerlasting. i. cor. xv. 42.
i. Thess. 4, xvi. xvii.

Q What beleue you of the resurrection of the flesh?

A I beleue that the dead bodies of al such as haue dyed from the beginning of the world, shall in the end be raised again, and be vnited to their soules. i. cor. xv, xxii. Lj,

Q What beleue you of euerlasting life?

A I beleue that after the body and soule bee ioyned together againe in one person, the godly shal go into euerlasting ioy and felicity, and the vngodly shal be cast into endles wo and misery. Dan, xii, ii.

Q Is it sufficient to haue that Faith, which beleueth these Articles to be true?

A No: we must haue a iustificing faith to apply them to our selues, Phil. 3, 8: 9

Q What is that faith?

A Faith is a gift of God, whereby we apply to our selues particularly the promises made to vs in christ. Gal, 2, xx, act, xv, x, xi

Q What be the meanes whereby this faith is attained?

A They are two: the begetting, and the continual nourishing of it, Eph 4, xi, xii, xiii, (in vs)

Q What are the meanes, whereby faith is first begun and begotten,

A The word preached, Rom. x, xiiii.

Q How is this faith nourished in vs and increased?

A By the same preaching of the word, by praier, and by the sacraments, act, 2 42

Q What is prayer?

A Prayer is a calling vpon God alone, in the name of his son Iesus christ
Ioh, xvi, 23

The principles

Q How many kinds of praier be there?

A Two : petition, and thanki-giuing. Psal, 50, 15, 1 Tim, 2, 1, 2

Q Haue we no rule prescribed, to direct our praiers by it?

A Yes: we haue a forme of praier, which christ taught his disciples commonly called the Lords prayer. Math, 6, 9 Luk, xi, 1, 2

Q What haue we to consider in this prayer?

A Three things : the entrance, the petitions, and the conclusion of the prayer.

Q What is the entrance of the praier?

A Our father which art in heauen.

Q What meane you when you say, our father?

A Heereby I belecue, he tendreth vs, as a louing father doth tender his owne children : and therefore is most ready and willing to heare and to help vs, Math, 7, xi, Esa. 49, xv

Q What meane you by this, that he is said to be in heauen?

A I learne, that because he is in heauen, his power is almighty, and therefore he is fully able to do vs all good. Luk, 1, 37, Rom, 4, 21 Dan, 3, xvii.

Q What consider you in the petitions?

A Two things. First, they are set downe

Secondly, they are considered by reason.

Q How many petitions are there set downe?

A Sixe

Q How are these petitions diuided?

A The three first concerne gods glory : the three last petitions concerne our owne selues.

Q What is the first petition?

A Hallowed be thy name. Psal, 115, 1, Dan, 9, 7

Q What do we desire in this first petition?

A We pray, that the name of God may continually be vsed of vs, in thought, word, and deed, with all reuerence, Psal, 48, xi

Q What is the second petition?

A Thy kingdome come.

Q What do we desire in this second petition?

A We pray, that God throwing downe the kingdome of sin and Satan, would raigne in vs by his word and spirit, and hasten vnto perfection his kingdome of glory. Reuel, xxii, 20

Q What is the third petition?

A Thy

of christian Religion.

A Thy will be done in earth as it is in heauen? Psal. 40. 7. 8, Mat. 26. 42

Q What do we desire in this third petition?

A We pray, that the reueiled wil of God may be done willingly, sincerely, and readily by vs men on earth, as the Angels and saints in heauen do it, Deut. 29. 29, Psal. 103, 20.

Q What is the fourth petition?

A Giue vs this day our daily bread. Gen. 28. xx. 30. 8

Q What do we desire in this fourth petition?

A We pray, not onely for a competent measure of all commodities seruing both for necessity and christian delight : but also that God would blesse them to our seuerall vses, Psal. 127, 1 Leuit. xxvi, xxvi

Q What is the fift petition?

A Forgiue vs our trespases, Dan. 9. 5, 8. 9. x, xi

Q What do we desire God in this petition?

A we pray, that God would freely pardon our sinues committed against him, and the punishments due vnto them, giuing vs peace of conscience, and iustifieng vs in his Son. Psal. 51, 1. 7, 8

Q Why are these wordes added, as we forgiue them that trespasse against vs?

A For two causes. First, as a reason to perswade God to forgiue vs, seeing euen we, which haue not a drop of his infinite mercy in vs, are ready to forgiue such offences as are committed against vs. Luke, xi, 4

Secondly, to assure our owne hearts of forgiuenes at the handes of god, if we from our hearts forgiue our brethren. Math. 5. 7, Iam. 2. xiii, mat. xviii. 32, 33, 35

Q What is the sixt and last petition?

A Lead vs not into tentation, but deliuer vs from euil, 2. Cor. 12. 7, 8, 9, Math 26. 41

Q What do we desire in this last petition?

A we pray, not onely to be deliuerd from the power of Satan, sinne, and the world : but also to be directed by the spirit of god in the wayes of true obedience. i. cor. x, xiii

Q How are these petitions strengthened and confirmed by reason?

A For thine is the kingdome, and the power, and glory for euer.

Q What is the meaning of this strength of the reason?

A It containeth a thanksgiuing: wherein the gouernment and ordering of
al

The principles

all things together with the power and glory of the same is ascribed wholly and onely vnto the Lord, 1. chron, 29, xi,

Q What signifieth this word, Amen, in the conclusion of the prayer?

A It signifieth, So be it, Deut, 27, xv, xvi

Q What vse is there of it?

A It sheweth both our seruent desire to obtaine : and an assurance to our hearts that we shall obtaine that which wee aske, 2. Cor. 1, 20.

Q What is a Sacrament?

A It is a visible signe and scale that Christ and all his benefits are giuen vnto vs. Rom, 4, xi

Q What is to be considered in a Sacrament?

A Two things : his parts, and his vses, Math. 3, xi

Q What are the parts of a Sacrament?

A Two : the outward parts and the inward, Rom. 4. xi. xii. Gen, 17, xi, 1 cor, x, 1, 2, 3

Q How many are the outward parts?

A Foure : the Minister, the word, the signe, and the receiuer. Math. 26, 26, 27.

Q How many are the inward parts?

A Foure : God the father, the spirit, Christ, and the faithfull, Math. 3 s 15 16

Q What proportion is there betweene these parts?

A Euen as the Minister by the worde, offereth and applyeth visibly the element vnto the body of the receiuer : so the father by the spirit, offereth and applyeth Iesus Christ, inuisibly vnto the faithfull receiuer. Act. 1, 36. 37

Q What be the vses of a Sacrament?

A Three : first, to nourish faith, Rom. 4 9. x, xi

Secondly, to be a scale of the covenant between god, and vs, Gen, 17

Thirdly, to be a badge of our christian profession. Eph. ii. xi. xii, xiii,

A How many Sacraments are there?

A Two : Baptisme, and the Lords Supper, 1 cor, xii: xiii, and chap, x, 1, 2, 3. 4

Q What is baptisme?

A Baptisme is the first sacrament, wherein by the outwarde Washing of the body with water once, in the name of the father, of the sonne, and

of christian Religion.

and of the holy-ghost, the inward cleansing of the soule, by the blood of Christ, is represented, Math, 28, 29

Q What is to be considered in Baptisme ?

A Two things : his parts and his vses.

Q What are the parts of baptisme ?

A Outward and inward parts. Act, 2, 38

Q How many are the outward parts of baptisme ?

A Foure : the Minister, the word of institution, the element of water, and the body washed, Math. 28, 19

Q How many are the inward parts ?

A Foure : God the father, the holy spirit, Christ, and the soule cleansed, Math, 3, 15, 16, Mar, 16, 16

Q What is the proportion betweene these parts ?

A Euen as the minister, by the word of institution, applyeth the water to the washing of the bodye : so the father, through the working of the spirit, applyeth the blood of Christ to the cleansing of the soule, Luk, 3, 16, Ioh, 1, 33

Q What are the vses of baptisme ?

A Three : first to seale vpon the remission and forgiuenesse of sinnes, act, xxij, 16

Secondly, to shew our setting and engrafting into the body of christ.

Gal. 3, 27

Thirdly, to teach vs to dy to sin, and rise againe to righteousness. Rom.

6. 1, 2, 3, 4

Q What is the Lords Supper ?

A The Lords supper is the second sacrament, wherein by visible receiving of the bread and Wine, is represented our spirituall communion with the body and blood of Christ, 1, Cor. 10. 16, 17

Q What things are to be considered in the Lords Supper ?

A Two things : his parts and his vses. Math, 26. xxvi, xxvii, xxviii

Q What are the parts of the lords Supper ?

A Two : outward and inward, 1 Cor, x, xvi

Q How many are the outward parts ?

A Foure : the minister, the word of institution, bread and wine, and the communicant, Luk, xxii, 19, xx

Q How many are the inward parts ?

A Foure : the father, the spirit, the body and blood of christ, and the faithfull,

The principles

faithfull. i cor, xii, xiii, Ioh. 6 xxvii

Q What is the proportion betwene these parts?

A Even as the minister, by the word of institution, offereth bread and wine vnto the communicants, to feede thereupon bodily and corporally: so the father, by the spirit offereth & giueth the body and blood of christ vnto the soule of the faithfull to feede vpon them spiritually i cor, xi, xxiii, xxiiii, xxv, xxvi, &c

Q What be the uses of the Lords supper?

A three: first to shew forth the death, and sufferings of christ with all thanksgiving. i cor, xi, xxvi, Luk. xxii, xix

Secondly, to teach vs our communion and groweth in Christ, i Cor, x, 16

Thirdly, to declare our communion and agreement with our brethren, i cor, x, 17, &c ch, xii. 13.

Q How may wee come aright to the lords table?

A By preparing and examining ourselues, i cor, xi, 28

Q What is the right manner of preparing our selues?

A First, we must haue a knowledge of God, of mans fall, and his restoring againe into the couenant by Christ. Ioh, xvii, iii. Secondly, true faith in christ, ii cor. xiii 5. Thirdly, repentance from al dead workes daily renewed for our daily finnes. Psa. xxvi, 6. Lastly, reconciliation to our brethren, yea even our enemies, Math, 5, 23, xxiii.

Now to him that is able to keepe you that ye fall not, and to present you faultlesse, before the presence of his glory with you: to God, onelie wise, our savior, be glorie, and Maiesie, and Dominion and power, both now and for ever, Amen. Jude verse 24, 25.

Gentle Reader, I am to desire thee to ~~consider~~ these escapes with thy pen, either altering the sence or hindering the understanding. The rest I remit to thy fauourable construction and correction.

page 6. line 13. read is heere full. P. 18. l. 17, and not make. p. 19. l. xxi, vnfitly, p. 37. l. 3. that they are no. p. 83. l. 36. a counterfeet word is fit enough for a counterfeet sacrament. p. 88. l. 7. and not accepted, p. 131. l. 33, dele which is good, p. 136. l. xv, and euil workers speed, p. 148 l. 6, by the practise and xiiij but reacheth not, p. 155. l. 32, to baptisme, p. 163, line, ~~it, they were admitted~~, P. 165. l. 1. ~~acresse~~, p. 170. l. xxi, are not able, p. 179. l. 22, an assurance. P. 201. l. 1, ~~escape unpunished~~, and xlii, as an, and 13, thus much. P. 209. l. 4, naming the, P. 238. l. 29: and Jr, change. P. 240. l. 29, yet was he, 250: l. iii, inhumane, P. 253. l. 4, all the. P. 228. l. 24, in the cup, P. 285. l. 22. out of the holy vic. p. 290 l. 4. consecration.

[illegible]



1 Aprilis, 1612

...^{rom}... may not be had according to the promise...
...of the... lawfully be deferred or omitted...
...so long as we are not...
...pag. 239...
...is nothing else but a possible word, and a...
...pag. 256...
...shall cut off from his people...
...Gen 17. 14. All it... not...
...of... for... all were...
...And... to...
...also... (R. B.)
...shall keep between me...
...is called... because it signifies...
...and... of... to it, no...
...common to all... (R. B.)
...not... of...
...pag. 290...
...by his own...
...pag. 155. 23 April

A COMMENTARIE vpon the Fourth Booke of Moses,

~~NUMBERS.~~ NUMBERS.

CONTAINING,
The Foundation of the Church and Common-wealth of the Israelites,
while they walked and wandered in the
WILDERNESSE.

Laying before vs the vncchangeable loue of God promised and exhibited to this people; The comely order established and obserued among them; Sundry examples of his horrible iudgements against obstinate sinners; The Fatherly chastisements and corrections of the faithfull offending; and the dangerous plottings and diuellish policies of the Churches enemies, are detected and discovered.

Dogmaticall: *Of God, of Christ, of the Gospel, of the Law, of Sin, of Faith and Iustification, of the Scriptures, of the Sabbath, of Magistrates and of the Ministry, of the Resurrection, of Prayer and the lawfulness of set formes, of Tythes and Impropriations, of the Sacraments in generall, and in speciall of Baptisme and the Lords Supper, of Duells and Duellists, of Excommunication, of Repentance and remission of sinnes, of restitution, of Warre, and of the lawfulness of the marriage of Cozen Germans.*

Wherein
the whole
body of Di-
uinity is
handled
touching
matters

Ceremoniall: *Of the calling of the Priests and Levites, and of the first borne, of the waters of iualousie, of the vow of the Nazarites, of the daily sacrifice, of the Iewish Feasts, of the yeare of Iubile, of the new Moones, of afflicting the soule, of the Feast of the Pasche and Pentecost, of the Trumpets and of the Tabernacles, of the Vrim and Thummim, of the seven Lampes and the making of the two silver Trumpets, of the pillar of Fire and the Cloud, of the meate Offering and drinke Offering, with the vses of them all toward our selues, together with a description of sundry waights and measures used of the Iewes.*

Polemicall: *Or Controuersies betweene the Church of Rome and vs, as of the Scriptures, of the Church and the notes of it, of the supremacy of the Byshop of Rome, of the Masse, of Purgatory, of Free-will, of Prayer in a strange tongue, of iustification by Workes, of the Sacraments, of Vowes, of auricular Confession, of Reliques, of binding and loosing, of Temples, of Tapers and wax Candles, of Sanctuaries, and of Images and Idolatry.*

Heerein also the Reader shall finde more then five hundred Theolo-
gicall Questions, decided and determined

By WILLIAM ATTERSOLL, Minister of the word.

LONDON,
Printed by WILLIAM IAGGARD, 1618.